

EAGLE'S EYE



Volume XL, Number 1

December 2009

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Cover (Two Indians, oil painting by Jim C. Norton, Santaquin, Utah. Copyright 2007 Jim C. Norton. All rights reserved. Used by permission.): For Native Americans, horses facilitated a nomadic lifestyle, created a new medium of exchange, caused tension among tribes, and found their way into the ceremonies and cultures of a noble people. See story on page 16.

Inside Front (Julia Woodbury): For the past thirty-five years, the Centennial Carillon Tower has brought music to Brigham Young University with the chiming of fifty-two bells played by faculty and students. See story on page 8.

Inside Back (Mark A. Philbrick/BYU Photo): Marah Carmona and Sergio Pereyra perform the graceful steps of an Argentine dance. Accurately presenting a country's tradition has always been a priority for Living Legends, as they combine the knowledge of student leaders and guest choreographers from the community. See story on page 32.

FROM THE *Director*



Julia Woodbury

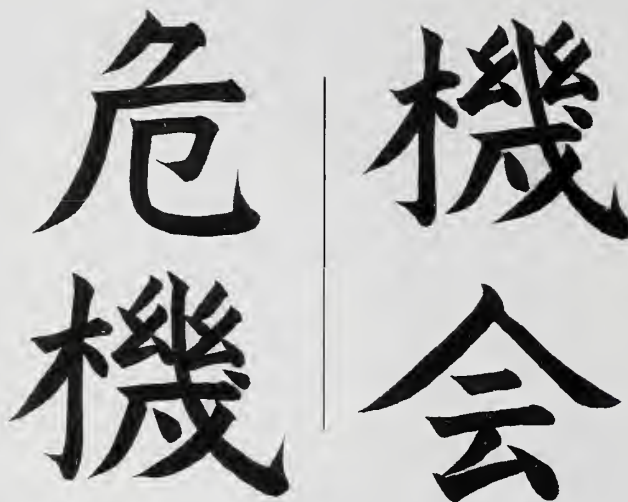
These two images contain Japanese characters called *kanji*. *Kanji* can have different meanings, depending on how they are combined with other *kanji* characters, and represent ideas or words rather than just syllables. The first set of characters, *kiki*, is literally translated as “time” and “dangerous,” but the represented overall idea is “emergency, crisis, or critical situation.” The second set of characters is *kikai*, which is literally

translated as “time to meet” and represents “opportunity or chance.” You will notice that both of these *kanji* character sets include the same *kanji* character *ki* or “time.” The concept of time connects these two meanings. There is a Japanese principle taught with these *kanji* character sets. A wise Japanese woman (my mother) once told me that when we are facing a crisis or a critical situation (*kiki*), we should take time to look at it again because it may be an opportunity (*kikai*) in disguise.

This year has been a personally challenging one for me. I was diagnosed with a serious health condition in February. Although my diagnosis is considered a crisis situation, it has also been an opportunity—or a chance—for me to view life from a different, eternal perspective. It has allowed me to take the time (*ki*) to evaluate priorities and to figure out what is most important to me. It also has provided me with the opportunity to truly count my many blessings and to recognize the daily miracles that happen in all of our lives.

There are two important things in my life that I know are eternal: knowledge and relationships. I am grateful to work at an institution and in an office that provides a “stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued.”¹ Working for a religious educational institution, I appreciate the daily reminder of the importance of developing knowledge and of fostering and strengthening personal relationships. Knowing these eternal truths motivates me to continually study and learn, and to work harder at serving those within my reach.

We all have individualized challenges and/or crises in our lives. I know that education and positive relationships with others can help us overcome our challenges and better handle our crises. Elder Joseph B. Wirthlin said the following in a talk entitled, “Come What May, and Love It”:



Japanese *kanji* characters can have different meanings depending on how they are combined with each other. The first set of characters, *kiki* (left), represents “emergency, crisis, or a critical situation.” The second set, *kikai* (right), represents “opportunity or chance.” (Japanese calligraphy by Kitty Muranaka)

“If we approach adversities wisely, our hardest times can be times of greatest growth, which in turn can lead toward times of great happiness. . . . Learning to endure times of disappointment, suffering, and sorrow is part of our on-the-job training. These experiences, while often difficult to bear at the time, are precisely the kinds of experiences that stretch our understanding, build our character, and increase our compassion for others.”²

Elder Wirthlin’s talk was based on a principle and phrase his mother taught him. May I encourage you to combine the advice of two wise mothers? I challenge you to develop eternal knowledge and relationships so that when you are faced with a crisis, you can accept the counsel of “come what may, and love it” and be able to look at the crisis and recognize hidden opportunities or blessings in disguise.

NOTES

1. Brigham Young University, “BYU Mission Statement,” <http://unicomm.byu.edu/president/missionstatement.aspx>.
2. Joseph B. Wirthlin, “Come What May, and Love It,” *Liabona*, November 2008, 26–28.


Lisa Parkinson
Director, Multicultural Student Services

EAGLE'S EYE *Staff*

Over the course of four decades, countless student writers, editors, photographers, and designers have labored over this publication, from its inception as a Native American newspaper to its current magazine format. As *Eagle's Eye* publishes its fortieth volume, we are proud to add our names to the long list of those who have gone before us and made this magazine what it is.

In 2009 we bid farewell to our editor, Julia Woodbury, who graduated. We welcomed Samantha Copé, Stephanie Gerber, Liahona Hamblin, and Pete Bird, who later left for an internship in Washington, D.C. Each staff member has contributed to *Eagle's Eye* in his or her own unique way, adding various talents and skills in a combined effort to complete a project that is larger than us all.



Samantha Copé
Bowie, Maryland

Growing up between three major metropolitan areas, I've come to love cities and the diversity they offer. I plan on majoring in film, serving a mission, and returning to the East Coast for graduate school in New York City. I'm grateful for the opportunities I have at *Eagle's Eye* to develop my writing and cultural understanding.



Liahona Hamblin
Wellington, New Zealand

Diversity—I embrace it. Studying biology and dance, I understand what it means to seek balance and harmony in life. In such a diverse world, a multicultural background enriches my life daily. Writing for *Eagle's Eye* provides a means to celebrate the cultural harmony that I have found and hold so dear.



Mark Walus
Highland, Utah

Efficiency is something I strive for in life, whether I am fine-tuning my golf swing, or balancing school and work. *Eagle's Eye* has enhanced my efficiency, helping me to manage everything that demands my time. I'm grateful for the opportunity to contribute to a good cause and grow in the process.



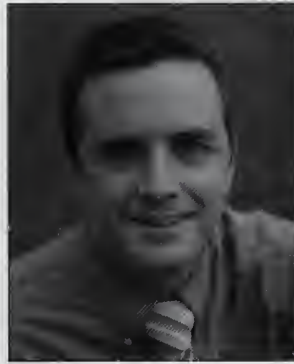
Pete Bird
Charlotte, North Carolina

Experiences with language have created in me a deep appreciation for the multifaceted fabric of our society. Through my studies of linguistics and my time at *Eagle's Eye*, I've drawn parallels between language and culture. I hope to pursue a master's degree in Eastern European area studies and eventually work in foreign service.



Stephanie Gerber
Springville, Utah

Few things are more dear to me than the simple pleasures God gives us every day. Studying world literature from different time periods, I notice that these pleasures are what give people hope in life. I love that at *Eagle's Eye*, we write about diverse cultures and their guiding ideals.



Justin Ritter
Springville, Utah

I am grateful for the time I am able to spend working at *Eagle's Eye*. Here I can improve my talents, develop new skills, satiate my passion for writing, and learn about different cultures around the world, where there is always something new to discover and appreciate.



Julia Woodbury
Parker, Colorado

Reflections on my time at *Eagle's Eye* are colored by gratitude. A year's experience here has significantly expanded my English and editing studies and has provided wonderful spiritual and personal growth. I look forward with anticipation to graduation and the possibilities and life lessons that lie beyond.

Exploring at the Eyring

by Julia Woodbury

Outer space is not as far away as it seems. Every Friday night at the Royden G. Derrick Planetarium, located in the Eyring Science Center, the BYU Astronomical Society hosts shows exploring the mysteries and beauties of the universe.

Open to all who are interested, the planetarium shows cost two dollars and begin at

seven and eight o'clock PM. After the presentation, if weather permits, society members invite show attendees onto the science center's observation deck for telescope tours of the sky, where the starry show never ends.

For more information about the BYU Astronomical Society, and for the planetarium show schedule visit physics.byu.edu/clubs/astrosoc.

Windows on a Hidden World

by Justin Ritter

During the reign of the Shoguns, Japan was isolated from Western culture between the seventeenth and nineteenth centuries. From September 2008 to January 2009, a collection of Japanese woodblock prints at Brigham Young University's Museum of Art gave the campus community an opportunity to see what life in the Japanese empire was like during these years of seclusion.

Created using a multicolor stamping process, the prints at the "Windows on a Hidden World" exhibit not only displayed the talent of the bygone artists who created them, but also revealed the beauty and details of Japanese life in the seventeenth, eighteenth, and nineteenth centuries.

For more information on exhibits at the Museum of Art visit moa.byu.edu.

A Different Kind of Classroom

by Stephanie Gerber

BYU's David M. Kennedy Center for International Studies offers students a variety of ways to study while literally making the world their campus. Possible programs include studies abroad, internships, field studies and—new from the Marriott School of Business—direct enrollment, where students can study at foreign institutions.

During the 2006–07 school year, over 1,500 students chose to study among 140

programs offered in 56 countries, including Spain, India, China, Israel, Australia, and South Africa.¹ Students have learned that taking classes toward graduation while seeing the world is a great way to spend the semester.

NOTE

1. David M. Kennedy Center for International Studies, "Kennedy Center FastFacts," Brigham Young University, http://kennedy.byu.edu/aboutus/FastFacts_fall08.pdf (accessed January 20, 2009).

ORCA Experience: Priceless

by Liabona Hamblin

Paid "learning" is rare, so students often end up working for free in order to get the hands-on experience they need for their future careers. BYU's Office of Research and Creative Activities (ORCA) helps solve this problem for many who participate in a mentored research, field study, or other applicably designed experience.

Donor-funded ORCA grants enable recipients from all disciplines to apply the skills they learn in their undergraduate experience

one-on-one with a professor. Grants can be sought for compensation of time, supplies, or other related expenses.

"Applying for the ORCA grant is definitely worth a chance. The learning opportunities and the relationships built with professors through this program are priceless."¹

For more information visit orca.byu.edu.

NOTE

1. Office of Research & Creative Activities, e-mail to author, August 7, 2009.

Bunraku Bay Puppet Troupe Visits BYU Campus

by Mark Walus

The traditional form of Japanese puppetry, known as *ningyo joruri*, is rarely seen in the United States. However, Brigham Young University was privileged to have the Bunraku Bay Puppet Troupe, the only company that performs *ningyo joruri* in North America, give three shows in the Pardoe Theatre on January 16 and 17.

The troupe skillfully brought the puppets to life and drew the crowd in with scenes evoking an array of emotions. Each member of the company was trained in Japan by artists from puppet troupes as old as three hundred years. The grace with which they performed created two days full of much-appreciated beauty and culture.

For more information visit bunraku.org.

Courtesy Bunraku Bay Puppet Troupe



Fall Fest 2009

by Samantha Copé

Thousands of Brigham Young University students lined up for laser tag, pizza and subs, speed dating, and performances by Laugh Out Loud (an improvisational comedy club) at Fall Fest 2009. Other free activities included a magic show, live music, an outdoor dance, and a viewing of Pixar's *Up*. Some students even sported capes and other paraphernalia in honor of the evening's superhero theme.

This annual activity is one of many events planned by the Brigham Young University Student Service Association (BYUSA), and gives the student body an idea of what the organization is about—serving students and having fun.

For more information visit byusa.byu.edu.

Community Corner

Taste the World

by Liabona Hamblin

Even if a vacation is impossible, the world can be yours locally through the taste of tantalizing ethnic treasures. Utah's diverse community boasts some fantastically flavored food, so if the usual local restaurant can't create your fantasy holiday, summer's string of cultural festivals exists to set your taste buds ablaze.

You can devour classic dishes from Japan at *Nihon Matsuri* in May, or African American foods at Junteenth, in June. Samoan Cultural Celebrations and Taste of the Valley heat up July, and annual Indian, Greek, and Latin American festivals enliven September. These examples and more embellish Utah's cuisine scene with the colorful savor of tradition.

For more information about Utah's cultural festivals and their associated culinary treats visit utahvalleyfestivals.com.

Trips to Utah's Latter-day Saint Temples

by Samantha Copé

The Church of Jesus Christ of Latter-day Saints' Draper Temple opened its doors for two months of free, walk-through tours before its dedication in March 2009. The Oquirrh Mountain Utah Temple did the same before its dedication in August. Church members and non-members made reservations for the tours of these two temples. A video explaining the purpose of temples preceded each tour.

With its thirteen temples, Utah presents a special opportunity to view and enjoy these sacred structures. Open houses will not always be available, but, when they do occur, they provide a unique educational experience for all to see and learn more about temples.

For more information about Latter-day Saint temples visit lds.org/temples.



Eden Anderson

The Draper Temple opened in March 2009. Open houses, conducted before the dedication of temples, allow people from all walks of life to learn about the Church and its sacred spaces.

Giving to the World

The UPS Foundation

by Justin Ritter

For the past thirty-five years, Native American students at Brigham Young University (BYU) have reaped the benefits of scholarship donations from The UPS Foundation. This humanitarian arm of the United Parcel Service (UPS) Corporation has donated over \$1.3 million to a scholarship endowment for BYU's Native American students over the course of its partnership with the university. The most recent installment was \$50,000 for the 2009–10 school year.

"It's a long-term investment, and I think that's what UPS really is all about," said LaVay Talk, an advisor for BYU's Multicultural Student Services (MSS).¹ While the opportunity to receive funding is open to all Native American students, Talk said MSS tries to award students who excel academically, contribute to the campus community, and are good representatives of the MSS office and BYU.²

BYU is not the only recipient of UPS donations—the foundation funds scholarships at institutes of higher learning nationwide. "Education has always been an important part of the culture at UPS," said Stephen Goodrich, a UPS community relations manager. "It has been a delight over the years to meet some of the students who have received UPS funds."³

The UPS Foundation's outreach is not limited to scholarship donations, though, as the organization is involved in many ways to help communities around the world. "We are convinced that our success is tied to the success of the communities we serve," Goodrich said. From sending aid to the Gulf states after Hurricane Katrina, to providing relief from a typhoon in Myanmar, this worldwide organization is giving worldwide help.⁴

The UPS Foundation also works to improve communities on a local level. In the foundation's Neighbor-to-Neighbor program, employees work in soup kitchens, organize food drives, mentor troubled youth, and carry out many other localized acts of service, with



L–R: Stephen Goodrich, Kevin Cornelius (Eastern Cherokee and Oneida Tribes), Ryan Hubble (Citizen Potawatomi Nation), Trista Jones (Tohono O'odham and Tewa Tribes), Joe Ruiz, Tony Taylor. Students Cornelius, Hubble, and Jones are visited by UPS Foundation representatives after receiving scholarships funded by the organization.

a goal for each company employee to spend a minimum of three hours volunteering annually. "Volunteering with coworkers is also a wonderful way to build loyalty to one another and to the company," Goodrich said. "When people come together to do something good, you can't help but foster good feelings for one another and for the organization sponsoring you."⁵ The foundation also has a twenty-seven-year partnership with the United Way and has been its largest corporate contributor for nearly a decade. UPS employees have pledged more than \$53 million to their local communities for 2010, and the foundation provides an additional fifteen-cent match for every dollar donated.⁶

The time and money spent by UPS and its employees is not wasted, as many who receive often give back in turn. Talk said that many of the students who receive money from The UPS Foundation not only graduate, but also use their education and careers to help others back at home.

"Many students return to their Native American communities, or they have a goal of being able to help other Native Americans that need the assistance," she said. "They start to do wonderful things in their family, homes, and communities to

perpetuate educational opportunities to other students that are up-and-coming." Talk said the same is true of scholarship recipients who make their homes abroad. "I've seen students settle into different communities where they're still drawn back to their cultural heritage, so to speak, and have their hearts set on helping other Native Americans."⁷

Whether it is supplying humanitarian aid on a global scale, improving local communities, or providing financial support so individual students can receive a college education, The UPS Foundation is improving the communities it serves and changing lives. Not only do the recipients of the foundation's goodwill receive the assistance they need, but many of them—like the Native American students Talk is familiar with—turn around and contribute to the improvement of their own communities and the world around them. It is a cycle of giving, and its price is immeasurable.

NOTES

1. LaVay Talk, interview by author, digital recording, Provo, Utah, October 8, 2009.
2. *Ibid.*
3. Stephen Goodrich, e-mail to author, October 16, 2009.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. See note 1.

Education in Zion

The Continuation of a Grand Tradition

by Julia Woodbury

August 2008 marked the opening of Education in Zion, a permanent exhibition on the east side of the Joseph Fielding Smith Building. The exhibition, housed in a multi-floor gallery, uses displays, artwork, and multimedia presentations to show the ways in which early and present-day members of The Church of Jesus Christ of Latter-day Saints have sought light and knowledge. In the words of the exhibition curator, Ann Lambson, Education in Zion places a unique focus on the “history of BYU and the history of the Church through the lens of education,” beginning with the early years of the Church and moving through the Church’s exodus to Utah, the rise of Brigham Young University (BYU), and the worldwide influence of Church education today.¹

Eight years in the making, Education in Zion was touching and changing lives long before its completion. Dr. C. Terry Warner, the exhibition’s director until his recent retirement, described the extensive research for the exhibition as a treasure. “I think of it as an inheritance that we did not know was ours. We discovered this treasure in the stories of the people who founded this school. Under the guidance of heaven, they created here a kind of education that is different from anything that the world has to offer.”²

Karl G. Maeser, the university’s founding principal, is featured in the exhibition as one of the key builders of this unique BYU education. Aiming for students to develop morally and spiritually, as well as intellectually, Maeser believed that “whatever can be done by the pupils, the teacher should never do himself”—meaning the students would take an active part with their professors in creating a model for learning.³ This spirit of mentoring and student involvement still continues today. Students carried forth the majority of the research, design, and installation for Education in Zion, allowing them to fully participate in the process of education.

Brett Dowdle, a recent BYU graduate and student researcher for the exhibition, gained a clearer view of Maeser’s vision through his involvement in the project. “I felt like I grew as a person and as a scholar because Terry [Warner] treated me like one. This is how I have imagined Brother Maeser’s teaching style and personality.”⁴ Through their research, students and staff became familiar with the stories of BYU’s educational pioneers and realized their importance today. “Their stories will inspire our students and visitors as they identify with our educational forbearers and understand their sacrifices and ingenuity,” Warner said. “Their stories tell us who we are.”⁵

More than showing students and visitors who they are, the stories of BYU’s forbearers also teach them what they should hope to be and what they should strive to do. Dowdle explained, “I learned about people who had literally given everything to build and maintain these [Church] schools, seminaries, and institutes. . . . It made me ask myself on more than one occasion, ‘What am I giving?’”⁶ Education in Zion reveals the responsibility and privilege that students have today to carry on the grand tradition of

seeking knowledge. In the words of Franklin S. Harris, BYU’s fourth president, “The first task of the future is to preserve [the] spirit that comes to us from the past.”⁷

Those who helped create the exhibition played a crucial role in preserving BYU’s past, and although the project has reached completion, the task is not over—BYU’s heritage of learning continues. Lambson pointed out that “the tradition of seeking light and truth, of fusing the academic disciplines with the spiritual, is going on today, both on campus and all over the world.”⁸ In an effort to honor this continuation of spiritual education, the mezzanine space attached to the exhibition will showcase rotating displays, featuring the worldwide stories of BYU and Church education today. Additionally, the exhibition’s texts and images will be available online in a searchable database in order to make the exhibition more accessible. Most importantly, the task now is for students to experience the exhibition and ask themselves if they, like their forbearers, are leaving behind similar stories of sacrifice and dedication. Warner, speaking of the treasure of these stories, said to students and staff, “The inheritance that I’ve described is also yours to claim, if you desire.”⁹ Lambson reinforced this statement with an invitation of her own for all to enjoy the influence of Education in Zion. “Come,” she said. “Be inspired. Come again.”¹⁰



Courtesy Education in Zion

Details are added to an image of the Kirtland Temple, which is part of an expansive, 18-foot-high mural featured in the exhibition. The mural, entitled *The Temple, a Holy School*, represents the roots of spiritual education in the early era of the Church.

NOTES

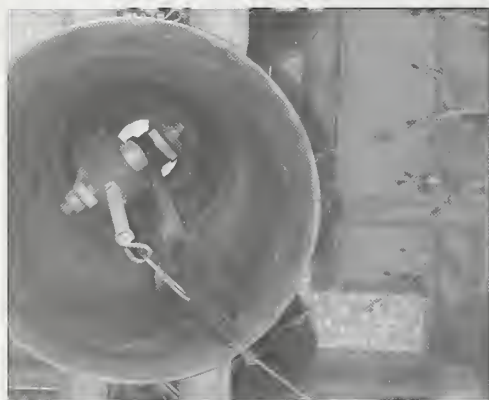
1. Ann Lambson, interview by author, digital recording, Provo, Utah, February 23, 2009.
2. C. Terry Warner, “Lighters of our Lamps” (devotional address, Brigham Young University, Provo, Utah, November 11, 2008).
3. Joseph Fielding Smith Building exhibition, Education in Zion, Brigham Young University Joseph Fielding Smith Building, Provo, Utah, plaque.
4. Brett Dowdle, e-mail to author, March 3, 2009.
5. BYU News, “Education in Zion’ exhibit to open at Joseph F. Smith Building Gallery at BYU,” press release, August 12, 2008.
6. See note 4.
7. Franklin S. Harris, “Inaugural Address” (inaugural address, Brigham Young University, Provo, Utah, 1921), quoted in C. Terry Warner, “Lighters of our Lamps” (devotional address, Brigham Young University, Provo, Utah, November 11, 2008).
8. See note 1.
9. See note 2.
10. See note 1.

An Enduring Tradition

Centennial Carillon Tower Celebrates Thirty-five Years

by Liabona Hamblin

Since its dedication by President Spencer W. Kimball in 1975, Brigham Young University's (BYU) Centennial Carillon Tower has flooded campus with the nostalgic melody of the school's marvelous past. The carillon instrument originated from ancient Chinese bells and eventually evolved to become widespread in the Netherlands. Between the fourteenth and eighteenth centuries the Dutch began to elevate their carillons in tall towers so the music produced would reach a broader audience. These early carillon towers created a sense of community pride and unity for



A series of hammers and clappers connects the clavier (**below**) and musician to each of the fifty-two cast bronze bells (**above**) that make up BYU's Centennial Carillon.



the Dutch who heard and learned the melodies and traditions of their fatherland.¹

Bells have chimed throughout BYU's history, but none such as the current set of fifty-two cast bronze bells that exist today. In early 1975, the university community began to prepare for celebrations worthy of honoring a century of Cougar tradition, and new bells seemed timely and appropriate. The project was endorsed by the university administration, and with the board of trustees' approval, BYU president Dallin H. Oaks appointed a carillon committee headed by Sam F. Brewster. Financed by donations from faculty, students, alumni, and friends of the university, plans commenced for a landmark that would provide the same sort of community accord the Europeans produced centuries before. It would also become a symbol of BYU's development. President Oaks broke ground on February 17, 1975, and construction of the tower soon began. All 26,695 pounds of the large bronze bells were cast in the Netherlands, and ten months later a new ninety-seven-foot-tall symbol of BYU honor was ready for dedication.

The completed tower consisted of practice rooms, a clavier room, a belfry, and a one-hundred-step staircase ascending to the grand carillon at the crown. BYU's Centennial Carillon Tower, as it was officially named, was dedicated on Friday, October 10, 1975. John T. Longhurst, the university's first carillonneur, presented a beautiful musical program showcasing the carillon's range of four octaves plus four notes in a chromatic scale. As the committee had planned, campus would now "echo the great hymns of Mormondom," and become a "reminder for future generations, of all those who gave all they had for their beloved school."² The carillon would endure to play melodies from all over the world, sacred hymns, spectacular accompaniments, and familiar hourly chimes, beckoning the BYU community to be still, remember the past, seize the present,

and look to the future. The familiar ringing of "Come, Come, Ye Saints" would come to stand as a fond BYU memory for many alumni, playing hourly to "inspire students to become equally involved and devoted, and as each hour passed, remind all within its voice that for those who struggle toward perfection with faith in Christ, 'All is well.'"³

The tradition continues now, thirty-five years later. Student recitals still take place each day at noon and on special occasions, creating a stream of melody that accompanies students to class each day, celebrates the achievements of graduating seniors, and provides a desirable structure to busy school days. The tower was blessed "that it may give us sweet music and that because of it we may love and serve [the Lord] ever more, [and] as we continue to dwell upon this campus we will have a thankful heart for this institution and what it has meant in the lives of hundreds of thousands of people."⁴

Current university carillonneur Dr. Don Cook continues to ensure the tower's music fulfills its proposed purpose through private instruction, available for students proficient in piano or organ, for a fee of \$380 per semester. Although the discipline is difficult, and requires long practice hours, the rewards are great. The course allows able students to expand their performance to a campus and community-wide audience, thus fulfilling President Kimball's dedicatory prayer that the bells will "lift the hearts of the hearers . . . [and] provide the music of hope for the inhabitants of this planet."⁵

NOTES

1. William G. Rice, *Carillon Music and Singing Towers of the Old World and the New* (New York: Dodd, Mead and Company, 1914), 214.
2. Dedication Program, Building Dedications, 1982–2006, UA 877 Box 3 Fd.22, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, Utah.
3. *Ibid.*
4. Spencer W. Kimball, Building Dedications, 1982–2006, UA 877 Box 3 Fd.22, L. Tom Perry Special Collections Library, Harold B. Lee Library, Brigham Young University, Provo, Utah.
5. *Ibid.*

Inspired Art

Appreciating the Southwest

by Samantha Copé

This year, Brigham Young University's Museum of Art (MOA) displayed the exhibition *Visions of the Southwest* from the Diane and Sam Stewart Art Collection. The exhibition featured paintings of landscapes and people of the Southwest that inspired the artists who spent time in Taos and Santa Fe, New Mexico. For patrons, learning the history of the place and the people involved, including the artists and collectors, created a greater understanding of the artwork. This idea that appreciation grows with knowledge was evident in the *Visions of the Southwest* exhibition.

Two lectures related to the exhibition were given at the MOA, educating people about the artists and the relationship of art and literature in the Southwest. An audio tour, accessible on cell phones and MP3 players, taught visitors about individual paintings in the exhibition. Southwestern rugs, pots, and baskets from the Stewarts' home and furniture borrowed from the Gerald Peters Gallery in Santa Fe complemented the artwork and gave visitors an impression of living with the art.

These elements facilitated learning about what the Southwest meant to the people involved—the artists, the curator, the collectors—and in turn developed meaning for audiences.

To artists, the Southwest meant the last unscathed piece of America. They were inspired by the “mixture of these interesting, colorful, dignified Native peoples . . . a very old Hispanic community that had lived there for hundreds of years and . . . the spectacular unspoiled scenery all around,” explained Paul L. Anderson, the MOA's curator of Southwestern American art.¹ The artists intended to expose viewers to the Southwestern culture, including the dignity and power of the Native American civilization. Photographer Frederick Monson observed, “Only to be



Courtesy of Diane and Sam Stewart
Unknown Artist, *What an Indian Thinks*, c. 1915, oil on canvas

What an Indian Thinks is a great representation of the “desertscape” Diane Stewart calls home, depicting a Native American gazing out at the vast sky and distant mountains.

among these Indians . . . is to have forced upon one the realization that here is the unspoiled remnant of a great race, a race of men who have, from time immemorial, lived quiet, sane, wholesome lives very close to nature.”²

Gustave Baumann, a woodblock artist featured in the exhibition, decided to visit Taos and Santa Fe. Impressed by the landscape and the people, he told Paul Walter of the Santa Fe Museum of Art that he would like to return and make his home in Santa Fe. Walter asked why he did not just stay then, and Baumann answered that he was penniless. Walter lent money to Baumann and provided a workspace for him in the basement of the museum. “From there on [I] looked at life as worth living,” Baumann wrote.³ His story reveals the deep love he had for the Southwest, and knowing his story creates a deeper connection to the artwork for the viewers.

As with Baumann's art, the exhibition items became more meaningful for the collectors and curator as they learned more about the Southwestern tradition of art. “I started to read and learn about the Taos masters. . . . The more paintings we

saw, the more confirmed [I felt] that this was something that we were going to be in love with,” said collector Diane Stewart, recounting the time after she and her husband bought the first painting of their collection.⁴ Anderson also enjoyed learning about the collection from working on it. “The more I got into it . . . the more I realized what an outstanding collection it is, [and] the more I appreciated the high quality of so many of the things in the show,” he stated.⁵

To Diane Stewart the paintings are a reminder of a home she once took for granted, itching to get away from and longing for green. “They're a little bit about my life growing up in Arizona and the Navajos and the Pima Indians who were on reservations all around me, and I just didn't understand or take the time. Yet when I saw these paintings, I was immediately home again. It's . . . not only the desertscape, but it's that big western sky that always stops me dead in my tracks.”⁶

To audiences, the exhibition means appreciating the Southwest, whether they grew up there or have yet to visit. “There [are] a lot of people around who relate to art of the Southwest. We have so many people here from Arizona and New Mexico, who feel connected to this region,” said Anderson.⁷ The artwork, combined with the history, made for a powerful exhibition that displayed the dynamic culture and the breathtaking scenery of the Southwest.

NOTES

1. Paul L. Anderson, interview by author, digital recording, Provo, Utah, April 24, 2009.
2. Museum of Art exhibition, *Visions of the Southwest from the Diane and Sam Stewart Art Collection*, Brigham Young University Museum of Art, Provo, Utah, text panel.
3. Museum of New Mexico, “Gustave Baumann,” *El Palacio* 78, no. 1 (1972): 18–19.
4. Diane Stewart, *How We Started Our Collection*, Brigham Young University's Museum of Art, Track CG-04 (cell phone audio tour).
5. See note 1.
6. See note 4, *What this Collection Means to Me*, Track CG-08.
7. See note 1.

Freshman Foothold

A Secure Beginning

by Liabona Hamblin

A foothold is a “secure beginning from which further advancement can be made.”¹ The Multicultural Student Services (MSS) office has existed for years to provide this security for all multicultural students who attend Brigham Young University (BYU), and this year brings the installment of a new program specifically for freshman. Freshman Foothold, as it is so perfectly named, was created in response to the many unique challenges multicultural freshmen face.

In the past, the MSS office has provided a retreat each academic year for incoming freshmen. This overnight retreat combined social networking, study habits and skills trainings, financial advice, spirituality, and more into one short, action-packed night. While all of its participating students gained

much from this weekend experience, the MSS office will now expand Freshman Foothold to enable teaching to be focused one topic at a time, over the space of a year. Melba Latu, the program’s coordinator, described Freshman Foothold as an “extended retreat.”²

Many multicultural students come to BYU as first generation college students and lack some of the guidance other students readily receive from parents and family. Financial, social, and academic challenges weigh upon students as they adapt to college life, which Latu explained is “different from anything they’ve experienced.”³ Freshman Foothold seeks to address these challenges from an empowering and positive standpoint by establishing The Aims of a BYU Education as the context for the college

experience. Participation is open to all BYU freshmen. Events take place twice a month, from October through April. They cover topics including study habits, finances, service, scholarship information, spirituality, exam preparation, and a year-end celebration.

MSS hopes that Freshman Foothold will provide the secure beginning needed to empower students to continue on as academic pioneers in their families and communities. As multicultural freshmen enrich BYU’s unique environment, they will learn to “work together with a spirit of unity.”⁴

NOTES

1. Melba Latu, interview by author, tape recording, Provo, Utah, September 30, 2009.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*

A Focus on Education

NEW EMPLOYEE SPOTLIGHT: MELBA LATU

by Pete Bird



Melba Latu brings to Multicultural Student Services (MSS) a passion for higher education among multicultural student populations.

Growing up in Orem, Utah, Latu was introduced to her heritage by performing traditional Tongan dances. But it was as a

student at Brigham Young University (BYU) that she began to understand her culture. She remembered, “As I got older . . . I thought, ‘What do these dances mean?’”

BYU presented many opportunities for Latu to explore her cultural traditions. Reminiscing upon her involvement with student government, MSS, and events such as Lu’au, she recalled, “Being involved . . . was an incredible opportunity for me to delve into what my heritage really was.”

After graduating with a bachelor’s degree in English and a juris doctorate from Suffolk University Law School, she knew that she wanted to help students achieve their educational goals. “My legal studies have fueled my love of learning and my commitment to making higher education accessible to all students, specifically traditionally underrepresented populations,” she said.

Now, as an advisor in MSS, Latu works personally with students. “Being able to be part of that frontline force that’s helping to make higher education accessible to multicultural students is just wonderful,” she said. Becoming an advisor has enriched her outlook on education. “Before, I didn’t know the details,” she said. “I knew in a vague sense what multicultural students faced and I knew what I dealt with, but I didn’t know if that had changed over the years. . . . Now I am more able to address the issues that our students face.”

Latu’s experiences provide a platform from which she can assess and solve difficulties that multicultural students face. Her passion for education will change the lives of students for generations to come.

Admission & Scholarship Deadlines

NEW FRESHMEN

Spring/Summer, Fall 2010	February 1, 2010
Winter 2011	October 1, 2010

FORMER/TRANSFER STUDENTS

Spring/Summer, Fall 2010	February 1, 2010
Winter 2011	October 1, 2010

CONTINUING STUDENTS (SCHOLARSHIPS ONLY)

Spring/Summer 2010	February 1, 2010
Fall 2010/Winter 2011	February 1, 2010

Apply for admission to BYU online at besmart.com



Samuel Brown

BYU Scholarships and Financial Aid Information

Apply for university scholarships through the "Scholarship Application" link at saas.byu.edu/depts/scholarships/. After submitting the "Comprehensive" application, students are considered for most BYU scholarships. A separate application must be completed for Spring/Summer Scholarships. *All students must reapply for scholarships each year by the appropriate deadline.*

FAFSA

For some scholarships, applicants must also complete the Free Application for Federal Student Aid (FAFSA). FAFSA 2010–2011 forms are available starting January 1, 2010.

The FAFSA also determines eligibility for Pell Grants and other federal financial aid. Students can complete the FAFSA online at www.fafsa.ed.gov. Once students have submitted the FAFSA, they must monitor and finalize the processing of federal financial aid through BYU Financial Aid (VIP) on Route Y.

Non-BYU Multicultural Scholarships

Non-BYU scholarship opportunities are also available to students, including tribal and Bureau of Indian Affairs (BIA) scholarships. Some non-BYU scholarships require a Financial Needs Analysis (FNA). Tribal, BIA, and non-BYU scholarship FNA forms can be submitted to the MSS office. Students should allow a minimum of four business days for their FNA to be processed in time.

Multicultural Student Services
1320 WSC
Provo, Utah 84602-7918
(801) 422-3065
mss@byu.edu

Upcoming 2010 Events and Deadlines

College Preparation Programs

May 15, 2010

Xpéditions

byuxpeditions@byu.edu

Foundations

byufoundations@byu.edu

Connections

byuconnections@byu.edu

For volunteer and participant deadlines contact MSS at (801) 422-3065.

Apply Online for MSS Programs

Visit multicultural.byu.edu

Click *College Preparation Programs*

SOAR 2010

Session 1: June 21–26, 2010

Session 2: June 28–July 3, 2010

Session 3: July 12–17, 2010

Counselor applications due: February 19, 2010

Participant applications due: May 1, 2010

soar@byu.edu

Celebration of Culture Program

• *Black History Month*

Walk of Life: January 19, 2010

Motown Dance: February 19, 2010

Children's Fair: February 27, 2010

Celebration of Culture Program (cont'd)

• *Fiesta*: March 20, 2010

Practice begins: January 2010

• *Luau*: March 23–24, 2010

Practice begins: January 2010

• *Harold A. Cedartree Memorial Dance*

Competition (Pow Wow): March 26–27, 2010

Dancer registration: March 26, 2010, 4–6 p.m.,
March 27, 2010, 11 a.m.–1 p.m.

For more information about the Celebration of Culture Program, contact us at celebrateculture@byu.edu

Serving by Example

STUDENT SPOTLIGHT: SHAELA WILLIE AVERY

by Samantha Copé



The Avery Family
L-R: Clayton, Juliet, Shaela

Shaela Willie Avery's life ideology is to serve. As a member of The Church of Jesus Christ of Latter-day Saints, Avery strives "to just serve others, and most importantly to serve the Lord." Her parents' examples of faith, service, and education are what have helped her to progress and develop throughout her life, and, using these same principles, she hopes to help her people.

Avery's father was raised a traditional Navajo. Many of his questions about life were answered through his study of the Book of Mormon when he attended Brigham Young University (BYU), so he converted to the Church. "He's always taught us the importance of the gospel and living it completely—not just believing, but actually living it," she said. She has learned a lot about serving others, sharing a testimony, and being an example from her father. "I've seen firsthand what he's done on the reservation [with] his example, how it's helped tons of people, and how much they respect him."

Like her father, Avery also hopes to continue helping on the reservation by sharing her testimony. Her mission for the Church taught her how to do this better. Serving in the New York Rochester Mission at the Church history sites in Palmyra, Avery

strengthened her own conviction. "It made everything more real to me [by] being there, because [growing up] you hear about the Sacred Grove and Joseph Smith's family, the Book of Mormon publication site, [and] all the different areas." She realized the opportunity to be there provided a way to help at home. She was able to go back to the reservation and testify to the people. "I've been there, and I've walked there, and it's true . . . the feeling there is amazing."

Avery's mother was also a great example of service and helped her realize another way she could help. Her mother is a nurse on the reservation and she would visit homes that were hours away to work with the people. "Seeing her and what she did . . . inspired me to work toward the medical field." Avery's goal of doing something with medicine revolves around her enthusiasm for serving.

In the summer of 2008, Avery and her husband, Clayton, went to Cambodia to perform service for experience and enjoyment. The couple volunteered to teach English at several orphanages. Not only did Avery get the chance to serve, but, because she did not know the language, she also learned a lot about herself and her ability to react to different situations. "You learn . . . how to communicate outside the language, [by letting] people know what you're feeling, encouraging them, and befriending them."

Avery has found she can also help her people through education. Her family influenced her to highly value education,

with her father always reminding her that education is the key to helping the Navajo people. There is a high dropout rate among Native Americans who go to college. Avery stressed the importance of knowing the value of education and encouraging the people to see their potential and pursue their goals. Avery's understanding of education's importance helped her gain admission to BYU, and, by sharing her experience, she can support her people.

"My parents came here [to BYU] and they had always talked about it [while we were] growing up. Even [when we were] kids they'd teach us [and] pray that we'd grow up, go to college at BYU, go on a mission, and get married in the temple." Avery was able to accomplish all of this and more, though it was a challenge at first. "[When] I came from the reservation . . . into BYU, I was just overwhelmed, and I didn't really have a base," she said. "As I met other Native American students and Navajos [through involvement with Tribe of Many Feathers and Pow Wow], I found a connection. . . . They helped me adapt [to] things." Avery graduated with honors from BYU last April and started medical school at the University of Utah in August of 2009.

"My parents' example to me is what's helped me be where I'm at, [to] have the faith and the courage to keep going, and know that if I'm seeking to do the Lord's will and put my life in His hands . . . I can help other people, especially my people, to progress and find something more in their life."

Family, Integrity, Respect

STUDENT SPOTLIGHT: BYRON FOLAU

by Julia Woodbury



"What I do in life comes back to what I think about my family." For one acquainted with the life and achievements of Byron Folau, it is clear that, to him, family is everything. The decisions and sacrifices, the joys and lessons that color Folau's experience are all rooted in the relationship he shares with his family now and the family he hopes to have in the future.

Born in Germany, the youngest of three sons, Folau grew up in an atmosphere where unity, integrity, and love were abundant. Early on, both his religion and his Samoan heritage instilled in him a great sense of respect, especially for his parents. He learned to seek and emulate good values from an optimistic mother, who taught that seeing a glass half-empty is "just wasting time," and an encouraging father, who taught his sons to say, spell, remember, and resonate with the words "competitive," "integrity," and "endurance."

Because of his father's military service, Folau moved with his family to California, Texas, Washington, South Korea, New York, and finally Utah, all before finishing high school. This turned into a blessing, bringing his family closer together. "My mom and dad have tried to situate our family in unity," Folau explained, describing how his parents encouraged him and his brothers to take care

of one another. "My brothers always looked after me, and if they didn't, then my dad would get on them," he added, laughing.

A sense of mutual protection and respect still runs deep between the brothers today. From these relationships, Folau draws inspiration to help others. "My brothers taught me and gave me counsel and wisdom, and I like to pass it on," he stated. "If someone's willing to accept and willing to listen, I'll tell them straight up what I think can help them in their life." Folau finds the opportunity to help others in their lives through his interactions with his younger cousins and his involvement with organizations that educate youth about avoiding tobacco and alcohol. By mirroring the mentorship he received from his brothers, Folau has discovered how much he enjoys helping and relating to youth. "I feel like I can still keep up with the game and still be a kid at heart," he said.

After graduating from high school in Lehi, Utah, Folau decided to attend the United States Military Academy at West Point. He recounted two reasons for his choice: "Because I wanted to serve [my country] and because of my brothers,"—both of whom were still attending West Point during his freshman year. Folau had been recruited by the academy to play football, but the brothers couldn't resist the opportunity to play together on the same sports team. "So they forced, no, they *advised* me to play rugby," he said with a smile. The

switch to rugby was permanent; years later Folau continues to play the sport.

After two years at West Point, Folau served a mission in South Korea for The Church of Jesus Christ of Latter-day Saints. Motivated by a promise that his family would be blessed if he was obedient, Folau did his best to live and work according to the mission standards. "I tried to obey, just for my family's sake," he shared. "And through that I became more open to other reasons for why I should be obedient."

Folau's love for his family has significantly shaped other areas of his life. After his mission, rather than returning to West Point, Folau transferred to Brigham Young University (BYU) because his brothers had advised him to stay in Utah to help his parents. "They also told me to think about the eternal perspective of families and what I really want in life," he recalled. While he desired to serve in the military, Folau also knew the importance of family, particularly the time he would want to spend with his future family. In considering his transfer, Folau realized there are many different ways to serve the nation, so he chose to transfer to BYU because it has, as he says, "the same values that I want to maintain and hold throughout my life."

Folau looks forward to the future with the conviction that "every day is a day to be better." As someone who continually seeks to serve family and country, Folau is an exemplar of his own ideal, showing what it means to become better day by day.

Learning for Life

ALUMNI SPOTLIGHT: CAROLINA NÚÑEZ

by Stephanie Gerber



For Carolina Núñez, education doesn't only consist of what you can learn in the classroom, but also what you can learn through experience. While she was growing up, her parents stressed the value of education and hard work, because for them, the two were intertwined and important for success. Now, as a visiting professor at Brigham Young University's (BYU) J. Reuben Clark Law School, Núñez teaches a professional responsibility class, discussing legal ethics with her students and instilling a kind of education that will be perfected through practice in life.

Núñez's parents were both BYU students—her mother from Las Vegas, and her father from Venezuela. Up until she was about nine years old, Núñez lived in Venezuela, where she was immersed in the Spanish language and the Latino culture as she attended a Catholic school. Because she was a member of The Church of Jesus Christ of Latter-day Saints, she “was excused from the religion portion, but I usually stayed because I was interested.” One day though, someone took interest in *her* religion. “I remember a nun pulling me out of class—she wanted to know how [we] prayed. I told her you could say basically anything you want.”

Núñez's love of learning catapulted her through life as she took on many extracurricular activities. She joined foreign language clubs, various choirs, and Model United Nations in high school, and during law school she was a member of the Alternative Dispute Resolution Society, the Women's Law Forum, and was president of the Latino/a Law Student Association. But it was more than just learning that she loved; her zeal for service was also evident. “I felt like there were things to be done there [in areas she served], and that's why I was involved with those types of organizations.”

Núñez attended BYU for both an undergraduate degree in political science, graduating *Magna Cum Laude*, and law school, graduating *Summa Cum Laude*. She attributes her great accomplishments in education to a number of factors, including her family's positive influence, her diligence and hardworking attitude throughout her schooling, and her love of reading. “I love reading,” she said. “I even used to read the back of my shampoo bottles!” Once she entered law school, Núñez realized the need to push herself further. “In law school, I felt like I was surrounded by super-smart people, and I thought, ‘If I'm even going to keep up with [them], I have to work really hard.’” However, the definition of hard work for Núñez is much more than late hours in the library; it's also an internal decision that encompasses life outside the walls of an institution. “First and foremost, give your best effort, and not just in school, but in anything in your life.

Just do your best, and if you feel like your best isn't going to be enough, there's so many people out there willing to help.”

The instruction Núñez received at BYU gave her a unique perspective on balance, which has helped her both in her career and in every other aspect of life. Núñez served as a commercial law clerk to Judge Fortunato P. Benavides in Austin, Texas, and practiced commercial litigation for the Stoel Rives law firm before coming to teach at the J. Reuben Clark Law School. Núñez and her husband, Kendall, now live in Provo with their nineteen-month-old son Alexander. “When my husband and I are not working or keeping Alex from throwing things in the toilet, we love to travel,”—most recently to Guatemala and Honduras to relax on the beach and visit the ancient Mayan ruins.

Núñez sees how the combination of education and religious influence has benefited her in personal ways. “Being at BYU allows you to cross-analyze your religious beliefs and what you're learning in school [by] having discussions about how they relate to each other. It allows you to figure out what it is you really believe and how you're going to adhere to that in the rest of the world.” She says that although your religious standards might conflict with the world's standards, because you're allowed to discuss them, you can make a personal resolution and decide what you will stand by. This commitment is key to Núñez's professional life, and more importantly, the life she shares with her family.

The Spirit of Service

ALUMNI SPOTLIGHT: SHANE LOUIS

by Mark Walus



The Louis Family

Back, L-R: Hawke, Shane, Monique, Rain
Front, L-R: Koqua, Jordan, Granite

We serve those we love, and we love those we serve. This cycle is a rewarding way to live life. Thomas S. Monson, president of The Church of Jesus Christ of Latter-day Saints, once said, "The desire to lift, the willingness to help, and the graciousness to give come from a heart filled with love."¹ Such a heart is one that sincerely reaches out to others without worrying about what is received in return. A person in possession of this deep love can be identified by their actions—not merely their words.

Shane Louis learned these ideals early in life. He grew up in Navajo, New Mexico, and is the oldest of five children. Born a member of the Church, he learned early to choose the right and prepare for a mission. "Growing up, my parents had always told me about serving their missions on the Navajo Nation. . . . Somewhere in all those stories and watching my father and mother serve in the Church, I was able to learn about service. I was always grateful for those stories."

His mother taught him to work hard in school; his father taught him to look out for everyone around him. Louis' grandparents were also examples of devotion and sacrifice to their families. With regards to the values he learned growing up he said, "I try to live up to those things." Louis' participation in sports helped refine his childhood ideals. He focused

on three sports during high school: football, basketball, and track. His basketball coach taught him to look at the game from all perspectives. He still uses lessons like this in life. After high school, Louis attended Brigham Young University (BYU) for one year and then served the Church in the South Dakota Rapid City Mission. During his time there, Louis learned many things. Among those was how to listen to others. He related, "Sometimes in our society we don't listen enough. We sometimes 'know' the answer and want to give it and solve the problem. . . . Everyone is different, and they respond to different things."

After his mission, Louis continued school at BYU. While he was there, he made many friends as a member of the multicultural performing group, Lamanite Generation—known today as Living Legends. Remembering the time he spent on his mission and at BYU, Louis said, "I just know now, as I sit here in my community, that what I learned and gained from those experiences on my mission and at BYU have helped me."

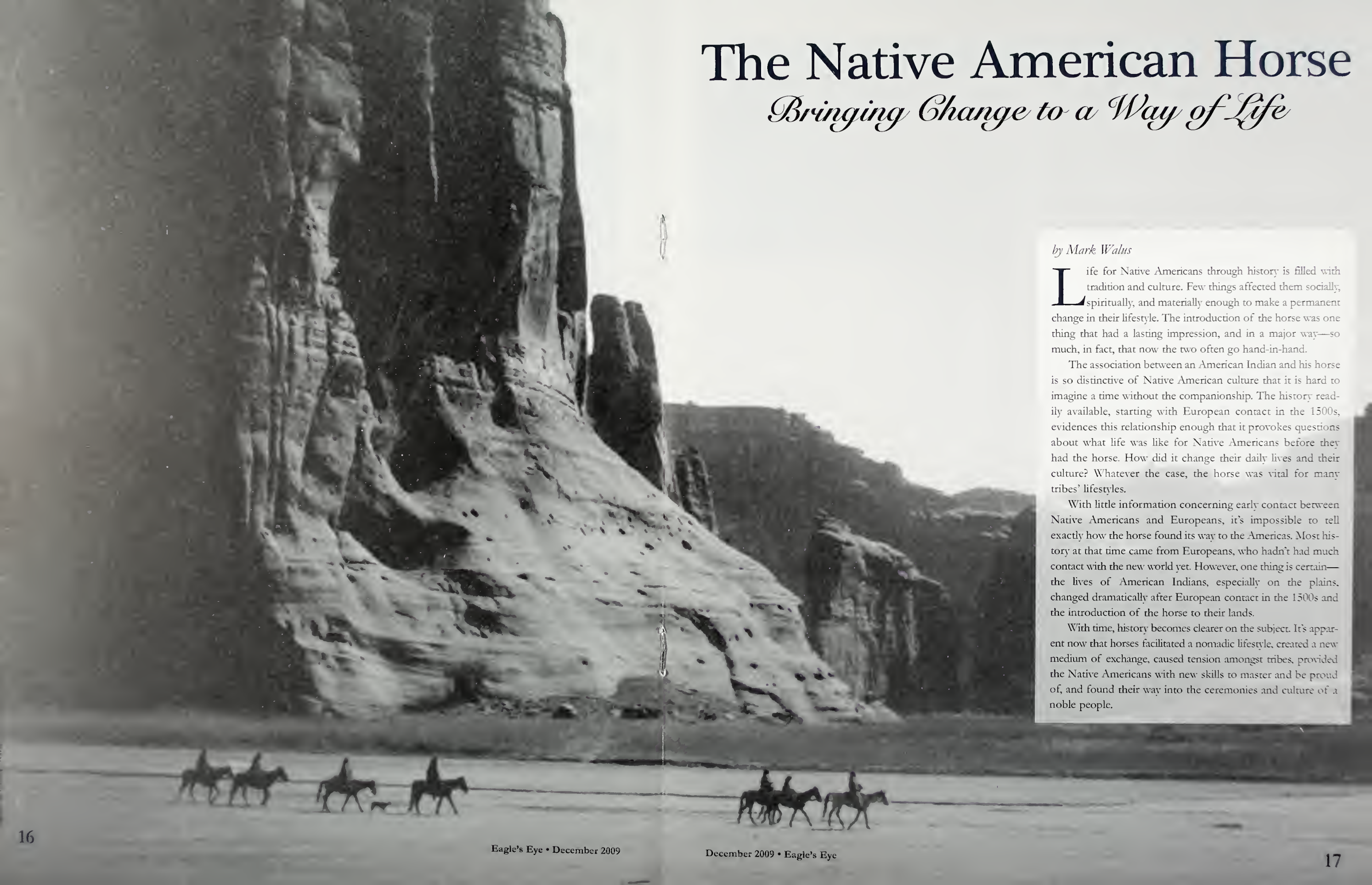
Louis first met his wife, Monique, during college through a friend from New Mexico. She helped him in his assignment to coordinate the Harold A. Cedartree Memorial Dance Competition (Pow Wow) at BYU and eventually ended up in the same singles ward on campus. The two started doing things together, from watching movies to going out for ice cream. "It was fun . . . I just grew to love her." They were married January 3, 1996.

Today Louis serves in his community, church, and home. He works at his local high school, occupying a number of titles including registrar, secretary, athletic director, assistant coach, and head coach, to name a few. As a secretary, he manages transcripts and schedules, which gives him "the opportunity to visit with students and let them know of the possibilities an education will give them." For the past few years Louis has also been serving as branch president for the Church in the Navajo community where he grew up. This responsibility seemed overwhelming at first, but in his search for guidance from the Lord, he realized what he had to do. "Follow the Spirit. Keep yourself worthy"—simple yet profound advice. Louis is also the father of five children: Hawke, Rain, Koqua, Granite, and Jordan. "Being a father is truly a blessing. Seeing my children grow and be successful is one of the happiest things I get to enjoy."

Throughout his life, Shane Louis has remained true to the values he learned as a boy. The spirit of service has found its way into every part of his life. The love he has for his wife, children, students, branch members, and all others in his life is made apparent by his actions. "Learning how to serve and to do it without reward has been a valuable lesson to me," he said. The love he has for others has made Louis a friend and a blessing to many—at home, at church, and in the community.

NOTE

1. Thomas S. Monson, "First Presidency Message: The Doorway of Love," *Ensign*, October 1996, 2.



The Native American Horse

Bringing Change to a Way of Life

by Mark Walus

Life for Native Americans through history is filled with tradition and culture. Few things affected them socially, spiritually, and materially enough to make a permanent change in their lifestyle. The introduction of the horse was one thing that had a lasting impression, and in a major way—so much, in fact, that now the two often go hand-in-hand.

The association between an American Indian and his horse is so distinctive of Native American culture that it is hard to imagine a time without the companionship. The history readily available, starting with European contact in the 1500s, evidences this relationship enough that it provokes questions about what life was like for Native Americans before they had the horse. How did it change their daily lives and their culture? Whatever the case, the horse was vital for many tribes' lifestyles.

With little information concerning early contact between Native Americans and Europeans, it's impossible to tell exactly how the horse found its way to the Americas. Most history at that time came from Europeans, who hadn't had much contact with the new world yet. However, one thing is certain—the lives of American Indians, especially on the plains, changed dramatically after European contact in the 1500s and the introduction of the horse to their lands.

With time, history becomes clearer on the subject. It's apparent now that horses facilitated a nomadic lifestyle, created a new medium of exchange, caused tension amongst tribes, provided the Native Americans with new skills to master and be proud of, and found their way into the ceremonies and culture of a noble people.

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Horses made the nomadic lifestyle easier for Native Americans on the plains. Travellers loaded their tipis onto a device called a *travois*, making it possible to move faster and farther.

The most widely accepted theories ascribe the horse's migration across the Atlantic to the Spanish conquistadores in the sixteenth century. These Spanish mustangs were introduced to the southern plains near and around present-day New Mexico. The Spanish knew the Native Americans could gain assistance from integrating horses into their culture and tried convincing them that horses were ferocious. Obviously their plan did not work. One popular theory asserts that the Spanish either lost their horses in battle, or had strays wander away at night.¹ Many people of southern tribes were impressed into Spanish service, where they learned how to ride and tend horses. Some of these herders may have abducted animals in their care and brought them to their own people along with acquired equestrian knowledge.² For these or any other theories to hold any validity depends on whether or not the Spanish brought stallions with them to the Americas—which according to many experts is likely.³ At first, the spread of horses was rather slow. Migration eventually brought them to the northernmost tribes, but it was much later than others to the south. In the early 1700s, Pawnee villages owned less than one horse per man, but by 1800 each village owned thousands of horses.⁴

The history behind the acquisition and spread of the horse is somewhat foggy, but its influence on the Plains Indians was clear and undeniable. The great staple for the Plains Indians was buffalo flesh.⁵ But the animals were fast and always on the move—on foot it was impossible to keep up with herds that were constantly relocating. As soon as they had mounts, the people started developing hunting methods that would enable a tribe to secure food for months. One preferred hunting method involved coordination and teamwork. Under the direction of appointed leaders, skilled riders would form a circle around a group of buffalo, trapping and confusing the animals. The men would then shoot them down with their bows as they continued in formation.⁶

Because of their dependence on buffalo, many tribes found it easier to live a nomadic lifestyle. On the plains, most tribes were constantly on the move.⁷ Few lived stationary lifestyles; when they did, it was typically near bodies of water, living on an agricultural diet. Horses made the nomadic lifestyle relatively easy when compared to life without them. A popular means of transport before the horse was the *travois*,

War Party's Farewell—Alcina (1908), Library of Congress, Digital Collections, Edward S. Curtis, [LC-USZ62-101263]



War parties were commonly organized for one of two reasons amongst Native Americans. One reason was to acquire land from other tribes or from Europeans. The second was to raid opposing villages for horses and other valuables.

which was made to load dogs with belongings when moving from place to place. When the horse came, the *travois* increased in size and effectiveness. Now tribes could pack their tipi poles and other larger items. When the orders were given to pack up, it only took minutes for the village to have belongings packed on a *travois* and ready to go.⁸ Traveling to places which could take weeks or months now took only a few days. Although there is no accurate history on how camps were moved before the horse, it's clear that the process took much longer and the marches that could be made were much shorter.⁹ Because horses began to make life more pleasant on the plains, they inevitably became a vital medium of trade as well as a symbol of social status.

The horse became a great divider in social standing among Native Americans. Those without horses had to walk when a camp moved while others enjoyed the ride on horseback. A wealthy tribesman could own as many as seventy or more horses and could lend their use out as he pleased—added respect was given to those who did.¹⁰ Horses were often used to pay for things such as ceremonial rites. Suitors sometimes offered a number of them for a potential bride; they were “traditional marriage gifts from the groom's family to the bride's family among all Southern Athapaskan tribes. Sometimes other gifts would accompany the horses, but prestige and social status suffered if the gift of a horse or horses did not bless the union.”¹¹ Economic gains were wonderful for Native Americans, but not everything the horse brought was good. Because they became a desired commodity, and because they put neighboring tribes into more immediate contact, they facilitated war amongst tribes.

War in the plains was rarely about claiming more land or gaining strategic advantage. Oftentimes, tension was caused by horse theft and a desire for power—momentary disputes. Native Americans sent out war parties with specific purposes. There were differences between groups sent to capture land or to raid for horses. Raiding was by far the most common goal.¹² As raids were sent out they left on foot, often under the cover of darkness, hoping to return on their stolen horses.

Horse raids became important to many tribes, such as the Apache and Navajo, so much so that there were specific rites and ceremonies created for them. The purpose of these ceremonies was to gain an

advantage over the enemy, providing protection and other aids for those leaving. “The Navajo and Apache boasted of the magical powers they took along on every raid, and their Indian enemies agreed they had been subjected to these powers when they reflected on how they had lost their horses.”¹³ Some legends describe how horse tracks were hidden from pursuers or how enemies developed cramps and pains in their legs. The most important benefit given, however, was protection—losing men in a raid would be the worst outcome for the tribe.

Native Americans prided themselves not only in how many horses they owned, but also in their horsemanship—consisting of how the horses were taken care of, how they were trained, and how they were ridden. In some cases, this could include how they were bred, but many tribes were unsuccessful in breeding horses on a large scale; this explains the “raiding-and-trading” culture that existed almost up to the decline of the nomadic lifestyle.¹⁴ Native Americans learned these skills either from imitating the Spaniards and other Europeans, or through their own observation and experience. Many imagine riding when they think of horsemanship; however, another large, intricate part of the skill was the care of the animals. Some places in America were more hospitable to horses than others, and tribes had to adjust accordingly. Tribes in some regions had enough grain that they could fill their horses’ needs with it entirely. Others, in northern parts of the country with harsh winters, needed to save their crops for themselves and find other innovative ways to care for the animals. One of these was to cut down branches from nearby trees and feed the horses on the bark and twigs after foliage became scarce.¹⁵ Some tribes provided shelter for their horses. The Sioux “customarily built sheds against their winter lodges to protect selected horses from severe weather and from thieves in the night.”¹⁶

Native Americans were known to learn quickly when it came to horses. Thus, it didn’t take them long to integrate horses into several areas of their lives. Equestrian skills were so important that many tribes adopted ceremonies to ensure a child’s horse mastery throughout his life.¹⁷ Ceremonies involving horses were used in many significant stages of an American Indian’s life, including birth, puberty, marriage, and death. In many southern tribes, when a man passed away, the family would send his favorite horse on with him. They feared that the man’s spirit would return in search of his horse if they did not do so. The Chiricahua believed that a spirit would come back each night searching for its possessions; this could cause curses on the family, bringing bad luck or sickness.¹⁸ Beliefs like this were common among many tribes, and through them one can see how important the horse was to the people.

The introduction of the horse to America brought many changes to its native people over the years. It was revolutionary in sustaining the way of life on the plains. Some say that the horse did not bring as much of a benefit to Native Americans materially as a number of people are inclined to think. It can also be argued that they merely strengthened existing cultural traditions rather than causing them. Regardless, through tradition and ceremonies, the horse was certainly important spiritually to the Indians of the plains and elsewhere. To Native Americans the horse grew from the roots of their

native religions, becoming as much of a legend as other deities born in like manner.¹⁹

Native Americans had pride and love for their horses. They took painstaking care in many cases, protecting them from weather and enemies. The fact that horses were included in many cultural traditions and ceremonies evidences the respect Native Americans had for them. The two will forever be remembered together.

NOTES

1. Frank Gilbert Roe, *The Indian and the Horse* (Norman: University of Oklahoma Press, 1955), 35.
2. Robert H. Lowie, *Indians of the Plains* (New York: McGraw-Hill Book Company, Inc., 1954), 40.
3. See note 1.
4. See note 2.
5. Clark Wissler, *North American Indians of the Plains* (Lancaster: Lancaster Press, Inc., 1927), 21.
6. *Ibid.*, 23.
7. *Ibid.*, 36.
8. *Ibid.*
9. *Ibid.*, 37.
10. See note 2, 41.
11. LaVerne Harrell Clark, *They Sang for Horses* (Boulder: University Press of Colorado, 2001), 258.
12. *Ibid.*, 105.
13. *Ibid.*, 116.
14. See note 1, 257.
15. *Ibid.*, 248.
16. James Frank Dobie, *The Mustangs* (Boston: Little, Brown and Company, 1952), 48.
17. See note 11, 251.
18. Morris Edward Opler, *An Apache Life-Way* (New York: Cooper Square Publishers, Inc., 1965), 42.
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Across the plains, horses became a symbol of power and prestige. The number and quality of horses owned was a quick indicator of a Native American’s social standing.

A LASTING SYMBOL

The Chinese Dragon

by Justin Ritter

For thousands of years it has permeated the mythology and culture of one of the world's largest nations. Seals, statues, paintings, embroideries, a zodiac symbol, and countless modern items have all borne the image of the Chinese dragon, a source of legend and tradition that spans distance and dynasties. Over the centuries, the dragon has evolved from a purely mythological character to a symbol of Chinese imperial power, and more recently, to a representation of the entire Chinese nation.

Although the conceptual origin of the dragon is unknown, different theories exist as to where it came from. Some historians think the dragon may have evolved from totems used by ancient Chinese tribes.¹ Others believe it was inspired by the crocodile.² Whatever its origin, the dragon has been a part of Chinese culture for millennia; artifacts unearthed in Asia, including dragons made of shell and jade, affirm its presence in Chinese mythology at least 6,000 years ago.³

Many dragons exist within Chinese lore, but the most well-known of these is the *long*.⁴ This dragon was said to have nine "classic resemblances."⁵ With some variation from account to account, these resemblances included

the horns of a deer, the head of a camel, the eyes of a devil, the neck of a snake, the ears of a cow, the scales of a carp, the abdomen of a clam, the paws of a tiger, and the claws of an eagle. Each *long* had a bearded chin, and underneath it hung a pearl, representing the sun.⁶ Its head had a lump in the shape of a *boshan* (incense) burner, called a *chi mu*. Without the *chi mu*, legend said, the dragon could not ascend into the sky.⁷

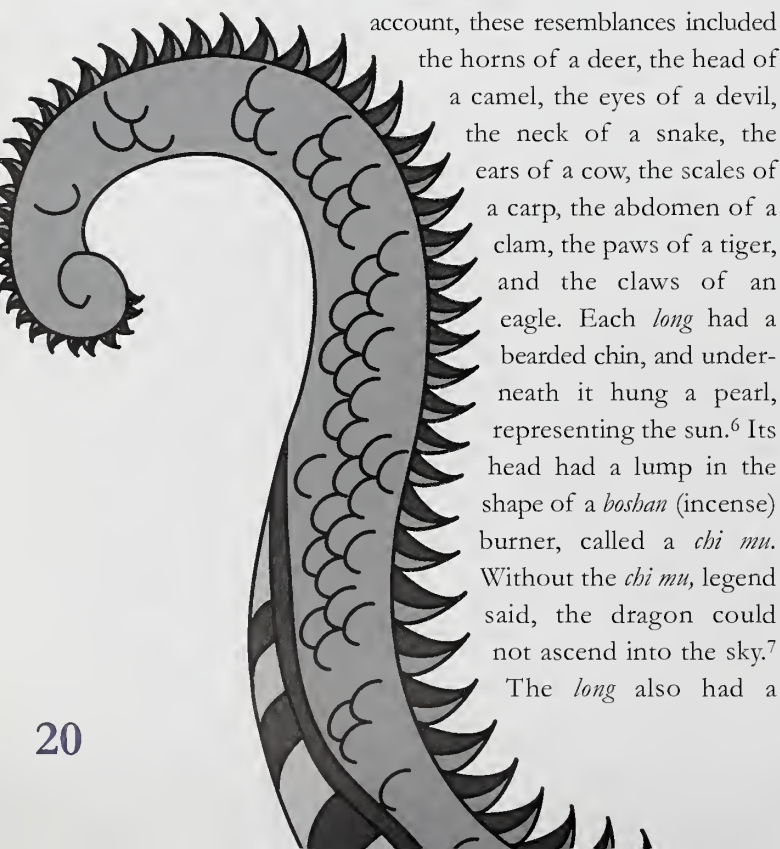
The *long* also had a

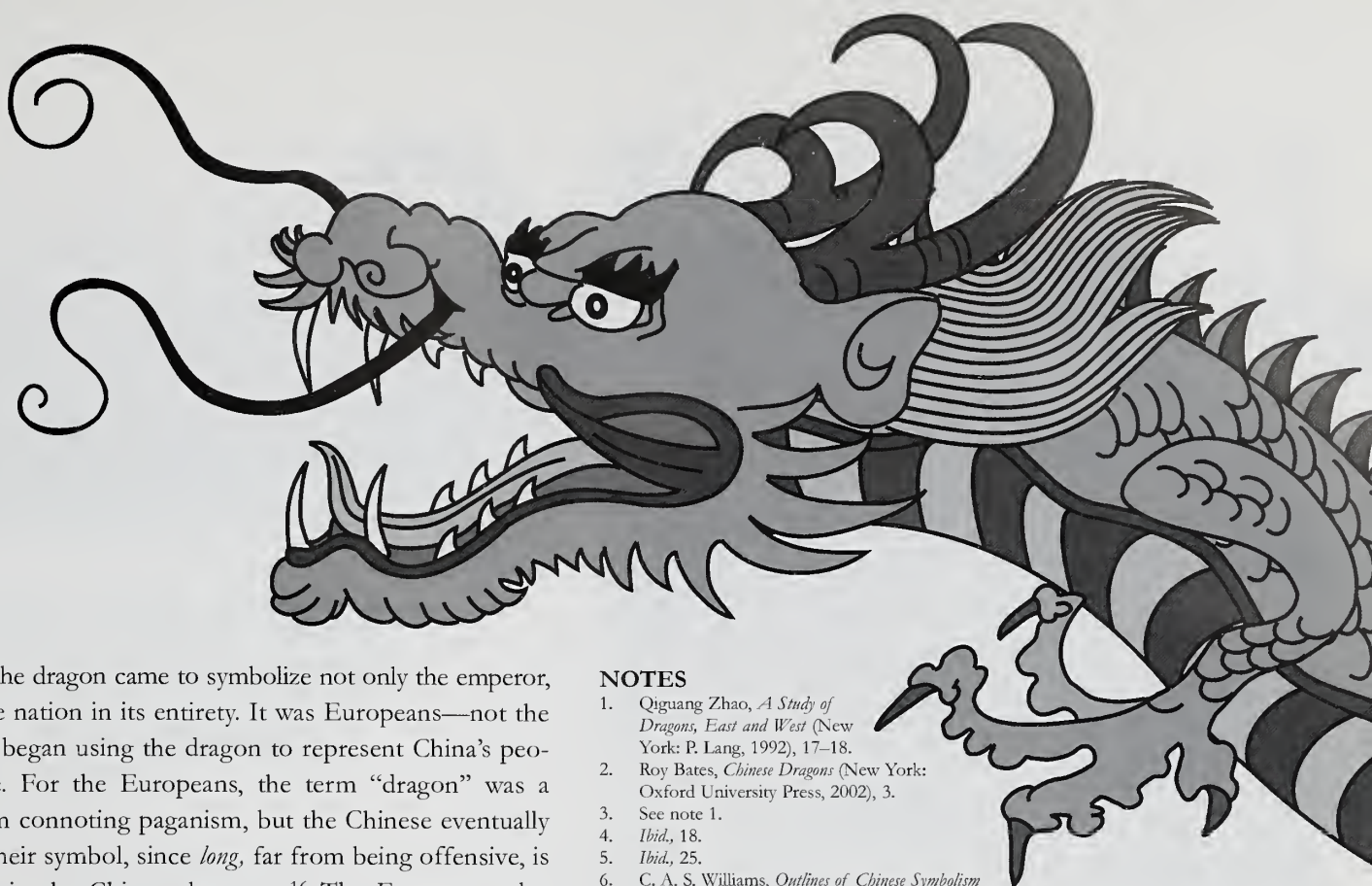
ridge of eighty-one scales along its back, representing *yang*, or male principle.⁸ The Chinese dragon was said to be the essence of *yang*.⁹

Legend suggested that dragons lost their claws as they traveled eastward. Thus, the Chinese dragon had between four and five claws, while all Korean and Indonesian dragons had four, and the Japanese dragon had three.¹⁰ Unlike the dragons of European mythology, which kidnapped women and killed warriors, the dragon of Chinese tradition controlled the waters, bringing both life and death to the ancient farmers of China—making it a beast that, while still feared, was also revered.¹¹

The *long* itself has many variations within Chinese mythology. The Chinese author Lu Tian (AD 1042–1102) identified several of them, including scaled dragons (*jiao long*), winged dragons (*ying long*), horned dragons (*qiu long*), and hornless dragons (*chi long*). According to legend, *Tian long*, the celestial dragon, guarded the palace of the gods; the dragon *shen long* controlled wind and rain; *di long*, the earth dragon, reigned over all bodies of water; and *fu zang long*, the underworld dragon, guarded treasure. Tradition held that the rivers of China were under the control of separate dragons, which in turn were ruled by *Chien-tang*, a "three hundred yard-long scarlet beast with a flaming mane."¹²

While the dragon now evokes images of China as a whole—from skyscrapers in Hong Kong, to its winding Great Wall, to its everyday citizens—this was not always the case. Before it was used to symbolize a country or a people, the dragon was used by Chinese emperors as their imperial symbol. This practice began during the Han dynasty, when a five-clawed dragon became the primary emblem of the emperor and was used on a variety of his personal belongings.¹³ From then on, the ruler's throne was known as the dragon's seat, his clothing as the dragon's robe, and his face as the dragon's face. The emperor himself was called *zhenlong tianzi*, "the True Dragon and Son of Heaven." Popular belief held that the blood of dragons ran in the emperor's veins; some emperors even claimed to have descended from dragons themselves. According to tradition, the emperor was also said to have dragons in his service.¹⁴ When an emperor died, it was believed that he rode into heaven on a dragon's back.¹⁵





Over time, the dragon came to symbolize not only the emperor, but the Chinese nation in its entirety. It was Europeans—not the Chinese—who began using the dragon to represent China's people as a whole. For the Europeans, the term "dragon" was a derogatory term connoting paganism, but the Chinese eventually accepted it as their symbol, since *long*, far from being offensive, is commendatory in the Chinese language.¹⁶ The Europeans also insisted the Chinese begin to use a flag, and although the Chinese believed this practice was only necessary for distant foreigners, they eventually relented and began using one in the nineteenth century. In 1863, Emperor Tongzhi authorized the design of a yellow naval banner with a blue dragon, and in 1872 this ensign became China's official flag. Over the years, the dragon that once represented the emperors of China has brought the Chinese nation into a collective identity under what Chinese language and literature professor Qiguang Zhao describes as an "authoritative, homogeneous, and consistent emblem."¹⁷

Today, thousands of years after its emergence in ancient Chinese mythology, the dragon is still prevalent in its culture of origin.¹⁸ The Chinese people continue to use the dragon as an identifier, sometimes referring to themselves as "dragon seeds."¹⁹ Along with the rat, ox, snake, dog, and several other animals, the dragon is one of twelve symbols in the Chinese zodiac. People born in the year of the dragon are said to have enthusiasm and vitality.²⁰ Around the world, the dragon is easily recognizable as a universal symbol of China and its people, whether it adorns the window of an authentic restaurant in North America or twirls in a crowded street, held up by dancing participants at a Chinese New Year celebration in Asia.

While its symbolism has changed over time, the dragon has been a staple of Chinese mythology and culture throughout the ages, from ancient jade carvings, to imperial robes, to the Chinese zodiac. The dragon has both adapted and endured, its purpose evolving but its image and form staying true. In a place that has seen repeated change throughout its thousands of years of history, the presence of the Chinese dragon remains constant.

NOTES

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2. Roy Bates, *Chinese Dragons* (New York: Oxford University Press, 2002), 3.
3. See note 1.
4. *Ibid.*, 18.
5. *Ibid.*, 25.
6. C. A. S. Williams, *Outlines of Chinese Symbolism and Art Motives* (Rutland, Vermont: C. E. Tuttle Co., 1974), 133.
7. See note 1, 18.
8. See note 6.
9. E. T. C. Werner, *Myths and Legends of China* (London: G. G. Harrap and Co., Ltd., 1924), 208.
10. David E. Jones, *An Instinct for Dragons* (New York: Routledge, 2000), 161.
11. See note 1, 100.
12. See note 10, 155.
13. See note 6, 139.
14. See note 1, 84–86.
15. See note 10, 155.
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17. *Ibid.*, 88.
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19. *Ibid.*, 87.
20. *Ibid.*, 89.





FRAMING THE Future

MSS COLLEGE PREPARATION PROGRAMS

by Samantha Copé, Mark Walus, and Justin Ritter

On the first three Saturdays in May, Multicultural Student Services (MSS) hosts its College Preparation Programs for students entering ninth, tenth, and eleventh grades. These programs, held at Brigham Young University (BYU), inspire students to create a bright future for themselves and equip parents with the knowledge necessary to guide their children through the new and sometimes confusing terrain that comes with high school. At Xpeditions, Foundations, and Connections, students participate in exciting activities and workshops that teach them how they can make successful long-term goals and initiate strong relationships with parents, peers, and school counselors to make their path to college clearer.

XPEDITIONS

by Samantha Copé

Xpeditions teaches eighth graders the importance of ninth grade as the beginning of their path to higher education. In addition to establishing ninth grade as a basis for attaining long-term goals, Xpeditions also introduces students to MSS and initiates relationships between them and staff members. The activities and workshops students participate in focus on the goals outlined by the program and prompt them to think about their own goals.

Taran Chun, the vice principal of nearby Dixon Middle School, led one of the workshops. "[Mr. Chun] was teaching us how we can commit to what we want to be when we grow up, and things that can help us to achieve that goal to get better in what we want to do," participant Stephanie Hoffman said.¹ Corina DeLeon, a BYU student volunteer, led another workshop about the importance of long-term educational goals. She divided participants into

groups to discuss where they saw themselves in ten years and how they were going to get there. "It's never too early to figure out what you want to do in life," DeLeon advised.²

Students and parents participated in a service project where they built small wooden cars for children without toys. In addition to giving participants the opportunity to contribute to the community, it taught them about college preparation. "It's important to pay attention to details and put in the effort and energy along the way, and listen closely to what you have to do, because the end result will be far better off for you," said Anthony Bates, an MSS advisor and the Xpeditions program coordinator.³

Participant Oliver Martinez, describing what he had learned at Xpeditions, said, "It's going to be hard, but it's going to be worth it."⁴

FOUNDATIONS

by Mark Walus

Foundations is a program specifically designed to teach students entering sophomore year and their parents about goals and balancing time prior to college. High school presents many exciting opportunities, such as learning to drive, making new friends, and getting involved in extracurricular activities. Foundations helps students plan so they can avoid becoming overwhelmed. BYU student volunteers and MSS staff provide attendees the tools necessary to remedy future problems and plan for continued success.

After everyone was welcomed to the event, parents and students split up and attended classes geared toward helping students understand the importance of their high school years. Workshops, surveys, lectures, and activities were a few of the main tools used

to teach about goals and time management. During one of the workshops, students learned the value of managing their time by playing a game of Jenga. Volunteer Rachel Bair said, “You have to be very careful how you balance your responsibilities. Not everything can be your top priority.”⁵ In another workshop taught by BYU student volunteers, participants learned that goals have to be measurable, attainable, realistic, and time-specific. Rafael Arcila, a high school student who attended Foundations, said, “I learned how important it is to write goals down and have order.”⁶

Ramona Cutri, a professor in BYU’s Teacher Education Department, ended the day by uplifting these students with a short speech encouraging them to prepare now for their future. “Pathways to college look different,” she said. “All our experiences contribute to making us better college students.”⁷ She explained how past circumstances—good and bad—are not part of the application process to college, and that students have control over their futures.

CONNECTIONS

by Justin Ritter

Connections, a program for students entering eleventh grade and their parents, teaches the importance of productive relationships, class selection, ACT preparation, service, and extracurricular activities. Through object lessons such as taste-testing cookies, blindfolded bowling, and trying to stand with several of their peers on a single cinderblock, students learned the critical role of maintaining a good high school GPA, preparing for standardized college entry exams, and balancing fun and challenging classes in high school.

Student Jason West has attended the College Preparation Programs since eighth grade. “It just made me more aware of opportunities, and things that I need to be focused on to be able to get into college,” he said.⁸

While students participated in their workshops and activities, parents attended classes taught by BYU alumni from the professional world, where they learned how they can help their children

succeed in high school and prepare for college. “I’ve been coming here many years,” said Birthe Champenois, who has had three children attend the College Preparation Programs. “It gets them thinking. They start realizing, ‘Hey, there are things I can do right now,’ ‘The classes I take do matter,’ or, ‘I can plan my schedule a little bit differently.’”⁹

Near the end of the program, students and parents attended a panel comprising BYU students and local high school assistant principal Fidel Montero. The panel fielded participants’ questions about high school and college, giving them further insight into the necessary preparation and requirements for gaining a higher education. Montero told students to raise their expectations and push themselves in their education. “Set the bar high as students,” he said. “I challenge you to do that.”¹⁰

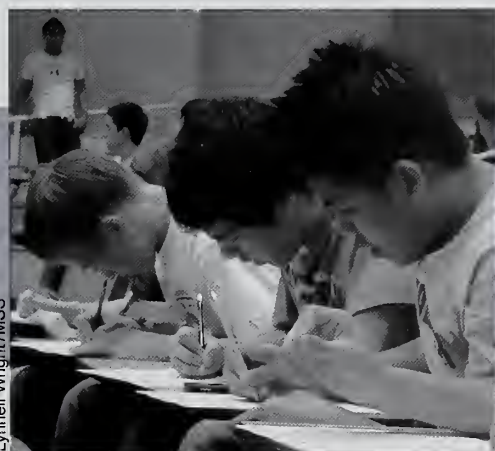
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Over the course of the three Saturdays, the MSS staff showed parents and students who were new to BYU that they are a strong advisory resource. At the end of each program, participants were excited about the new strategies and knowledge they could put into practice. Students left with new friends, fun memories, and a solid base on which to build their academic futures.

In addition to Xpeditions, Foundations, and Connections, MSS offers the Summer of Academic Refinement (SOAR), a weeklong program for high school juniors entering their senior year. *For registration information on the 2010 programs, visit multicultural.byu.edu.*

NOTES

1. Stephanie Hoffmann, interview by author, digital recording, Provo, Utah, May 2, 2009.
2. Corina DeLeon, “Importance of Long-Term Education Goals” (workshop, Brigham Young University, Provo, Utah, May 2, 2009).
3. Anthony Bates, interview by author, digital recording, Provo, Utah, May 22, 2009.
4. Oliver Martinez, interview by author, digital recording, Provo, Utah, May 2, 2009.
5. Rachel Bair, “Balancing Responsibilities” (workshop, Brigham Young University, Provo, Utah, May 9, 2009).
6. Rafael Arcila, interview by author, Provo, Utah, May 9, 2009.
7. Ramona Cutri (closing Foundations address, Brigham Young University, Provo, Utah, May 9, 2009).
8. Jason West, interview by author, digital recording, Provo, Utah, May 16, 2009.
9. Birthe Champenois, interview by author, digital recording, Provo, Utah, May 16, 2009.
10. Fidel Montero, student panel, digital recording, Connections, May 16, 2009.



Lynnell Wright/MSS



John Kwaw Kwarm



John Kwaw Kwarm

Above: During Xpeditions, Foundations, and Connections, participants have the opportunity to take part in a variety of workshops (left), make new friends and socialize with each other (center), and participate in hands-on activities that build trust, such as blindfolded bowling (right).

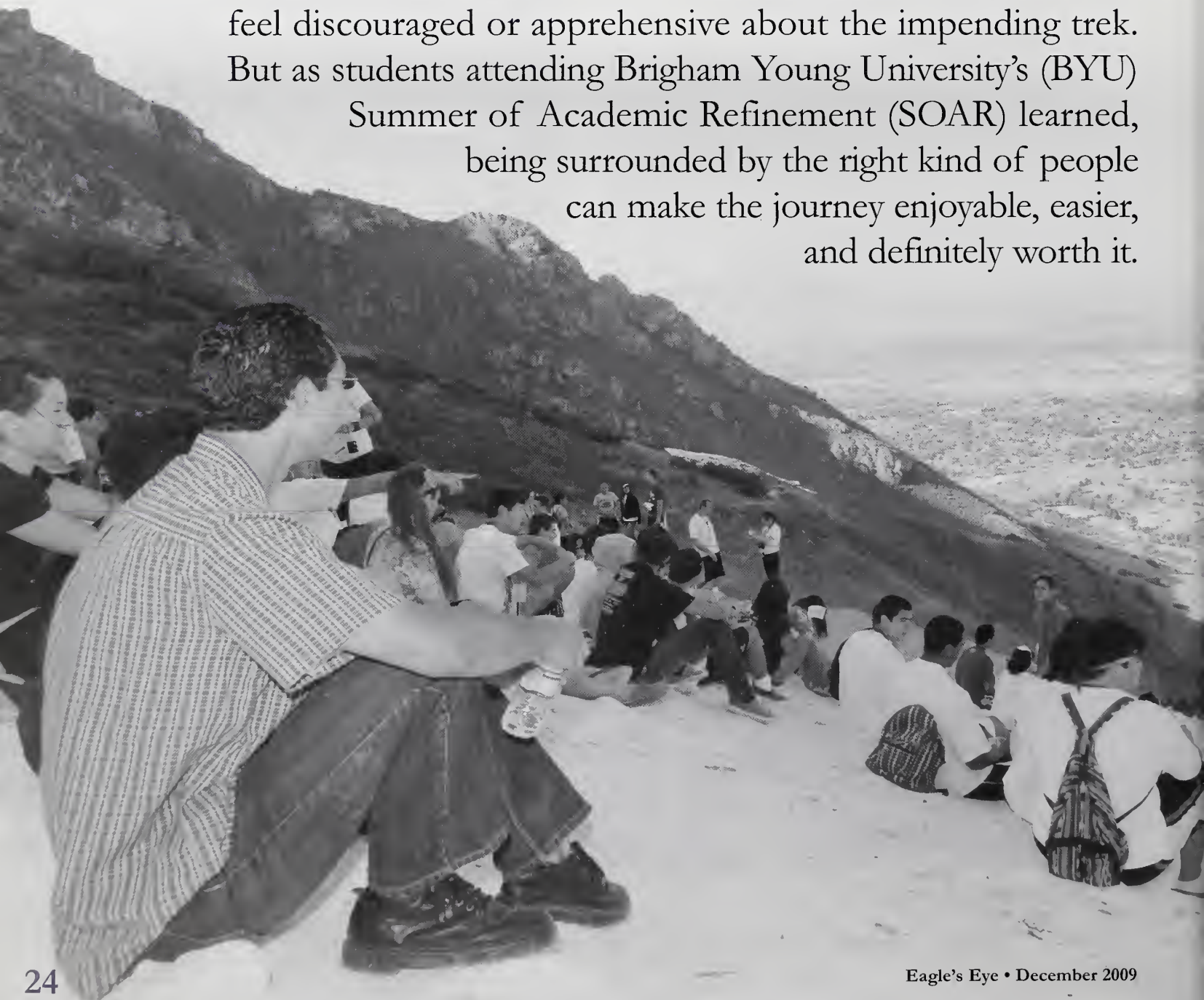
Facing Page: At Xpeditions, Zac Thayn constructs a toy car during a service project for less-fortunate children. This workshop gave participants an opportunity to serve others.

SOAR 2009

the path to education

by Stephanie Gerber

From the base of Y Mountain looking up, it may be easy to feel discouraged or apprehensive about the impending trek. But as students attending Brigham Young University's (BYU) Summer of Academic Refinement (SOAR) learned, being surrounded by the right kind of people can make the journey enjoyable, easier, and definitely worth it.



SOAR is a weeklong program for high school students during the summer between their junior and senior years. Sponsored by Multicultural Student Services (MSS), SOAR invites those who are spiritually, academically, socially, and culturally prepared to benefit from and contribute to BYU. The program educates participants about MSS resources and college life at BYU, while also assisting students to become competitive applicants to BYU.¹ Participants experience what it would be like to be a BYU student; they live in the dorms, attend classes and campus devotionals, and interact with their peers through activities. Each week a new group of participants, led by BYU student counselors, comes to receive guidance for the upcoming transition between high school and college. Their ideas and goals are different, and many are still unsure of their path, but during their time at SOAR they learn how promising the future can be.

Monday

By seven in the morning students begin arriving in carloads, wondering what SOAR will be like. In an orientation meeting with their parents, students learn this is no ordinary summer camp, and that everything from their future educational aspirations to their spiritual growth will be touched upon; it will be a week full of cultural exploration and increased understanding of life. “As soon as the day started, I knew I would love it,” said Brad Atoa, a participant from Orem, Utah. “I started talking to some of the counselors and they made me feel so at home. I knew right away that I was going to have one of the best weeks of my life.”²

SOAR gives students the opportunity to attend preparation courses for the ACT—a test required for admittance by many universities in the country, including BYU. Each day SOAR participants attend either English, reading, math, or science classes, taught by qualified BYU students. On Friday morning, the participants apply all they’ve learned throughout the week and take the actual ACT. “Getting comfortable with the format made taking the test seem more familiar, so I was able to relax and think things through,” said Marta Sion, from Novi, Michigan.³

Monday also brings an opportunity for SOAR students to challenge themselves both mentally and physically at a ropes course, where they learn the principles of teamwork and confidence. The students aren’t required to participate in all components of the ropes course, but rather they are asked to step beyond their normal bounds of security and try something new. “I’ve never climbed up a wall or walked across a log thirty feet up in the air before,” said Emily Andrews, from Centerville, Utah. “It was a rush! I learned to trust in people who knew what they were doing to keep me safe.”⁴

Last on the agenda for Monday is the heritage tour, where students are guided around BYU campus and listen to various speakers. On this tour, they learn about The Aims of a BYU Education: spiritually strengthening, intellectually enlarging, character building, and lifelong learning and service. “I really like how



Stephanie Gerber

Students clean up an area of Provo Canyon in preparation for new trails to be built. While the students ended up covered in dirt and mud, their sincere attitudes of happiness were evident. They learned that service is beneficial to the giver as well as the receiver.

BYU has the four Aims, and they all tie in to make well-rounded people,” Sion said. “BYU is not just about book smarts.”⁵ These principles are taught continually throughout the week as the students learn about the positive influence education can have in their lives and the impact they can have on others through service.

Just before the lights go out each night, the students head to the dorms, where they participate as groups in a devotional led by their counselor. Combining gospel principles with secular subjects is one of the most unique aspects of BYU, and as a university program, SOAR strives for that same relationship. Students, whether or not they are members of The Church of Jesus Christ of Latter-day Saints, are invited to participate in the spiritually uplifting atmosphere of these nightly devotionals and grow together as they share their ideas. Spencer Mahe, from Elk Grove, California, noted the connection all the students had during these special times. “I never realized how many great youth there are my age who share a love of God and of others, and who hold [the] similar goals and aspirations as I do.”⁶ For Mahe and the other students, SOAR is a place where great diversity comes together to create unity. “We have so many backgrounds we come from that make us different,” said Tiffany Garcia, from West Jordan, Utah, “but we’re also so similar coming from the culture of Christ.”⁷



Students Landen Barr, from Pacific Grove, California, and Jacob Maris, from Las Vegas, Nevada, experience what an engineering class at BYU would be like. This hydrogen-powered car is one of the many experiments SOAR students learn about during lab tours.

Tuesday

The students rise early to eat breakfast before making their way to an eight o'clock ACT prep class. On this day, MSS director Lisa Parkinson and SOAR coordinator Samuel Brown teach students about financial aid and scholarships. "The staff made it clear to us that it is very easy to go to college and money should never be an excuse not to go," Atoa said. "They actually showed us step by step how to apply for these scholarships and made us aware of which ones we should and shouldn't apply for."⁸ The importance of education is emphasized by counselors, MSS staff, and guest speakers, as a necessary part of life meant to be enjoyed by all.

Throughout the week, each student is given a time slot for a personal admissions review. During this time, they meet with a member of the BYU faculty who has experience with the university admission process. Students can discuss any concerns they have, and are encouraged to ask questions about their upcoming senior year and college careers.

A highlight of the week is the trip to visit the Church's temple in Salt Lake City. When they arrive, the students eat dinner inside the Church Office Building cafeteria and then tour the nearby temple grounds and Conference Center. After the tour, participants meet in the Legacy Theater to watch *Joseph Smith: The Prophet of the Restoration*, a film produced by the Church that depicts the life of Joseph Smith and his service and sacrifice in restoring the Church of Jesus Christ. "We were all there for the same reason," said Eric San Diego, from Gilbert, Arizona, "and all because of the great work that Joseph Smith brought forth in these latter days. From that realization, I was able to connect and grow with the others around me and able to form friendships that will last a lifetime."⁹

Wednesday

On Wednesday, students are able to explore the various majors available at BYU. Representatives from many BYU colleges come to speak about the requirements, benefits, and career possibilities associated with the majors, and answer any questions students might have. Kalima Watson, from Honolulu, Hawaii, found this opportunity very helpful. "I've learned about majors that offer the highest paying jobs, but I've also learned that you should do something that makes you happy in life."¹⁰

To finish up the day, the participants take part in a service project, re-emphasizing the importance of service in the community. The different projects for each week included working at the bishop's storehouse—which provides food commodities for those in need—landscape cleanup at a cemetery, and preparing new hiking trails in Provo Canyon's recreation areas. Along with the initial goal of serving the community, one of the projects soon became about serving a new friend. Giselle Orantes, from Houston, Texas, recalled, "At the service project we cleaned a cemetery. I learned that a girl in our group had a sister and mother buried there. . . . That touched me a lot because I know that not only did we grow [from] serving, but we touched people beyond our reach, and that shows that when we are in the service of our fellow men, we are in the service of our God."¹¹

Thursday

Thursday morning brings a new kind of challenge for the SOAR students as they hike up the side of Y Mountain. With loads of water bottles, they begin the steep climb before the sun rises over the cliffs. Once on the Y, the students are able to appreciate the effort they have put in as they look out over Utah Valley. As the coming sun pushes away the morning chill, they sing a medley of "As Sisters in Zion" and "We'll Bring the World His Truth." Speakers talk about the importance of having goals and being persistent for the right reasons. "Every one of you is built for big potential," said Dezi Lynn, a speaker, BYU alumnus, and former SOAR student. "It may seem like it's far away, but it's coming fast. . . . Read your scriptures and pray daily—that's the most important thing you can do to reach your potential."¹²

After lunch and ACT classes, students divide into groups for lab tours. They are able to sign up to tour the field of study offered at the university that interests them most. Among these are the nursing, engineering, music, biology, and business schools. The groups are led around various facilities and participate in the same hands-on projects BYU students themselves experience in classes. Those who attend the music lab see the music they play on a piano transposed onto a computer screen, and students in the engineering lab work up close with the various lasers and microscopes used by electrical engineering students.

After lab tours, a barbecue dinner, and a game of volleyball, SOAR students gather for the Culture Share program. Many students wear cultural attire, sing or dance to traditional music, or speak about items they've brought that identify their family traditions. Finding

unity as children of God while still maintaining individual heritage is the overarching theme of Culture Share. SOAR student Elijah Thomas, from Orem, Utah, told how important it was for his family when, in 1978, President Spencer W. Kimball, the prophet of the Church, announced he had received revelation that all worthy male members, regardless of race, could hold the priesthood. For Elijah's father, a convert who is African American, this was something he had waited to hear for many years, and he rejoiced at the change. This experience instilled within Thomas a great respect for the priesthood as well as for his father.

Filemoni Tiatia, from West Valley, Utah, said, "The prophets have taught that part of our culture is the Church," and he demonstrated the perfect harmony that members of The Church of Jesus Christ of Latter-day Saints strive for as he sang the familiar hymn "I Need Thee Every Hour" in Samoan.¹³

Friday

On the final day of SOAR, a week's worth of preparation is tested as students line up to take the ACT. While many are nervous with anticipation to do well, they know that their preparation does not end here. Students can take the ACT multiple times and enroll in the appropriate classes their senior year to help them perform better. During the week, they gain the knowledge that being successful in college and in life is more important than being able to do well on a single test.

At the close of the day, students and counselors come together one last time for a closing activity to express their feelings about the SOAR experience. "Socially, I gained a lot more friends than I had ever imagined," Andrews said. "It brought me out of my comfort zone a little . . . but it was worth it because now I have made life-long friendships."¹⁴

The task of deciding the best path to take after high school is daunting for many, and its overwhelming aspects can frustrate even the most motivated student. But the SOAR participants learn they

are not alone during this transition. "We believe that your potential is limitless and that you can rise to new heights academically . . . spiritually . . . culturally . . . and socially," Brown told the students at the closing banquet.¹⁵ Gaining friends who hold their same values and are striving for the same goal, as well as making contacts in the MSS office, will help students to be more efficient throughout the process and keep students surrounded by people who can offer positive support.

SOAR provides students with the tools necessary to achieve their goals, and principles to apply in their lives and their communities. "What SOAR is really doing," said Bryan Dawson, from Bountiful, Utah, "is preparing us for our future."¹⁶ Wherever they choose to go after high school, the students are encouraged to seek out the principles found in The Aims of a BYU Education, because they can be applied even further into the future. As Mahe said, "Gazing at the expansive view from the base of the Y . . . I recalled the words of President Thomas S. Monson: 'Fear not. Be of good cheer. The future is as bright as your faith.'"¹⁷

NOTES

1. Multicultural Student Services, "What is SOAR?," Brigham Young University, <http://multicultural.byu.edu/what-soar>.
2. Brad Atoa, e-mail to author, July 23, 2009.
3. Marta Sion, e-mail to author, July 24, 2009.
4. Emily Andrews, e-mail to author, July 24, 2009.
5. See note 3.
6. Spencer Mahe, e-mail to author, July 27, 2009.
7. Tiffany Garcia, speaker, SOAR Closing Banquet, June 26, 2009.
8. See note 2.
9. Eric San Diego, e-mail to author, July 21, 2009.
10. Kalima Watson, e-mail to author, July 24, 2009.
11. Giselle Orantes, e-mail to author, July 23, 2009.
12. Dezi Lynn, speaker, SOAR Hike the Y, July 9, 2009.
13. Filemoni Tiatia, SOAR Culture Share, July 9, 2009.
14. See note 4.
15. Samuel Brown, speaker, SOAR closing banquet, July 17, 2009.
16. Bryan Dawson, SOAR closing activity, June 26, 2009.
17. See note 6; Thomas S. Monson, "Be of Good Cheer" (Conference Address, Salt Lake City, Utah, April 6, 2009).
18. Melissa Gutierrez, recorded by author, SOAR Closing Activity, June 26, 2009.



Students and counselors, aware of the blessings that spiritual learning brings to the overall knowledge they are gaining, gather for a group picture in front of the Salt Lake City Temple. These SOAR participants come from all over to receive guidance for the future and make friendships that will last a lifetime. As Melissa Gutierrez, from Miramar, Florida, said, "Each of us can do amazing things. And as a group we can do amazing things together."¹⁸

Teaching Through Tradition

Celebration of Culture Program 2009

by Samantha Copé, Stephanie Gerber, Mark Walus, Julia Woodbury, and Justin Ritter

Through the years, Multicultural Student Services (MSS) has celebrated the African American, Latin American, Polynesian, and Native American cultures. In 2009, all four were gathered under the umbrella of Brigham Young University's (BYU) new Celebration of Culture Program. Here the richness of Black History Month, the excitement of Fiesta, the vibrancy of Luau, and the reverence of Pow Wow combined to enhance the experience of everyone involved as they learned more about their own heritage and came to better understand the traditions of others.

"We want to . . . unify our celebration of the cultures," said Anthony Bates, an MSS advisor and the Celebration of Culture Program chair, "so people understand this is what MSS is doing, to look at those cultures and the value they give to our community."¹

Advisors collaborated with each other, and student coordinators in the MSS office joined efforts in planning the events, giving everyone the opportunity to develop a better understanding of different customs. Those who spoke, danced, or performed in the events shared the stories, legends, and hopes of other cultures—not only with audiences, but often amongst themselves.

"We're trying to educate the students to obtain an appreciation for their own culture, and learn more about their own culture as well as that of others," Bates said. "It enriches their experience within the program."²

Through their involvement in the Celebration of Culture Program, planners, participants, and audiences alike came to a deeper understanding of their own heritage and that of others, and the way these cultures fit together to enrich the community and the world.

Left: In beautiful costumes and well-rehearsed movements, David Montecinos and Lauren Pabst perform the Bolivian dance *Chacarera*, a rural version of the Argentine Tango.



Black History Month

by Samantha Copé

Black History Month at BYU provided students with the opportunity to teach and learn from each other through participation in a variety of events.

A candlelight procession across campus, known as the Walk of Life, commemorated the life and mission of Martin Luther King Jr. and encouraged recommitment to perpetuating his dream. Music Night and Poetry Jam exposed students to African American literature and music by having the BYU Jazz Combo play multiple sets between poetry and speech readings. The 2009 symposium featured a prominent member of the community, Judge Shauna Graves-Robertson, the presiding judge in Salt Lake County, Utah, who explained the applicability of King's words in today's world. Children's Fair served as a gathering place for African American children and their parents, providing them with fun learning opportunities through interactive games about African American history and culture.

Several people at these events mentioned the election of the United States' first black president as a symbol of change in racial barriers and the American mindset; however, as many speakers and participants suggested, this is not the end of the road to overcoming racism. This poses the question, and the theme of Black History Month 2009, *Where Do We Go from Here?*

One response to the theme involves embracing one's traditions. Brianon Baker, a Children's Fair volunteer, expressed the idea that as students take pride in their heritage, they will have more self-confidence in the future.³ Cicely Chipman, another student volunteer, broadened her perspective by expanding on the theme, asking, "What do we do? How do we help?"⁴ With an increase in confidence comes an ability to serve better.

Examples of moving forward in the right direction by serving and giving of one another's cultures occurred throughout the events. Not only did Chipman, Baker, and other classmates volunteer, but members of BYU and Utah Valley University's (UVU) Black Student

Unions also helped out. African American students shared their knowledge by teaching the parents of adopted black children about skin and hair care. Voice of Africa—a traditional African music and dance group consisting of a BYU graduate and a number of UVU students—performed at the event, sharing their culture to teach the children as well. During the Walk of Life, students held posters of King's quotes. More than once a student holding a sign up alone would be joined by another student coming to help hold the other side of the sign, sharing time and effort to spread the spirit of service embodied by King. At the Music Night and Poetry Jam students were invited to come up and share their own poetry or read a speech by an important figure in African American history, allowing students to reflect on the ideas promoted during Black History Month.

Bates, also the program coordinator for Black History Month, said, "I hope there [was] that element of inclusion [and] that people, in the process of learning about others, gained a better appreciation for themselves, and have a stronger desire to cooperate, to collaborate, and to talk—to work together."⁵ Fulfillment of this hope seemed evident by the acts of serving and sharing demonstrated by participants throughout Black History Month.

Fiesta

by Stephanie Gerber

Brigham Young University's Fiesta program was a spectacular show of traditional Latin American dances. The student and community-member performers provided great entertainment for those attending, and all were educated through participation and experience with different cultures.

This year's theme for Fiesta was *¿Que Cuentas?* or, *What's Your Story?* Each of the dances represented a specific part of a given country's story, such as the Honduran dance depicting a people who escaped to Honduras when their Caribbean island was invaded, the dances of courtship from Columbia, and a dance called *Mazatlán*, named after a Mexican city that hosts the largest celebration of *Carnaval* in the world. The dances offered a glimpse into cultures that most people are



Left: Former BYU student Liz Lambson accompanies the BYU Jazz combo at Music Night and Poetry Jam. "All I have to give is myself," she said.⁶

Students and families gather at the Walk of Life procession (below) and Children's Fair (right). Walk of Life participants were told that strengthening the family is the answer to the celebration's theme, *Where Do We Go from Here?*⁷



unfamiliar with, and as Melissa Zenteno, a volunteer for the Bolivian dance said, “[The dances] help us access another culture without really having to [travel] that far.”⁸

The enthusiasm for Fiesta was evident in the crowd’s reactions. Attendees from the countries represented were especially vocal upon seeing a dance from their culture, and their response created plenty of excitement for the two-hundred and fifty dancers. Jared Garnica, who danced for Cuba and Argentina, remarked, “When the crowd is really enthusiastic, I feel a sense of pride for the country that I am representing even if it’s not my native country.”⁹ A brief slide show before each dance provided the audience with that country’s prominent features, and in this way everyone learned something about a new culture. Grace Giuria, who danced for Peru and El Salvador, said, “I wanted to express [my Latin culture] and share it with others.”¹⁰ Fiesta provided the perfect opportunity for Giuria to share of herself and, in return, to learn and grow from others’ cultures.

Fiesta involved a variety of people from many backgrounds, all helping one another to understand different cultures. In preparation for a dance from Bolivia, Zenteno said, “Our instructor was able to contact his Bolivian friends in the community to come and participate, to talk about the culture for those who aren’t Bolivians [and to] teach us the actual moves.”¹¹ Anyone can participate in Fiesta as long as they are willing to learn. Giuria said, “You don’t have to be Latin to dance in Fiesta; anyone can dance, and anyone can join.”¹² This invitation to

participate in Fiesta is an invitation to learn about a culture by becoming a part of it. Although Giuria’s heritage is Peruvian, she learned a dance from El Salvador. “I felt Salvadorian, even though I wasn’t,” she said.¹³

Fiesta created an environment of fun that gave everyone involved a taste of heritage, benefitting both the spectators and the performers as they experienced the exciting diversity of Latin American culture and shared it with each other.

Luau

by Mark Walus

Between March 25 and 26 of 2009, Luau filled the Wilkinson Student Center (WSC) Ballroom with bright costumes, vibrant music, and the love of the Polynesian people. Together these created the perfect environment to share and learn about island cultures. The audience members enjoyed authentic performances from Tahiti, New Zealand, Samoa, Tonga, and Hawaii. Performers developed their knowledge and love of the Pacific and shared this appreciation, whether they were familiar with Polynesian culture or new to it themselves.

The theme for Luau, *Ke Kinohi Loa, or Origins of the Pacific*, created an educational opportunity for those unfamiliar with the region and its traditions. Many of the dances told mythical stories of ancient gods and how they contributed to the formation of the island culture. Other stories told through the dances related the love that islanders have for their homelands. The Tahitian *Ote’a* told the story of a man who originally felt stuck on his little island. His frustration was depicted as the women dancing surrounded and trapped him. “As it goes on he meets a woman and she tries to show him all the wonderful blessings that he has living in Tahiti,” described Liahona Hamblin, a Luau dancer. “He later comes to love his country. He discovers how beautiful Tahiti is. It is like discovering from within.”¹⁴

The student performers involved in Luau had a chance to learn about each other and meet new friends from many different backgrounds and ethnicities. Loren Begay, a participant with Navajo heritage, explained, “I’ve always admired the Polynesian cultures, but I didn’t know much about them.”¹⁵ As he attended practices for the Samoan section and met other students volunteering at Luau, he was able to learn the dances and have a memorable experience. “I’m glad I got out of my comfort zone, because the experience truly was a blessing. It was an opportunity to serve and to put myself out there—to show my talents.”¹⁶

At Luau, the audience witnesses the love, excitement, and beauty of the Polynesian people. They can then incorporate these traits into their lives. Hamblin related, “Watching the other cultures, like watching Tonga or watching Samoa, you can pick out something that’s really important to the people. With Samoa, they’re such fun people. With Tonga, they’re so graceful and beautiful. I pick those things out of those cultures and put them into my own life.”¹⁷

Sometimes it is easy to live in a box and forget about the world outside. Events like Luau serve as a reminder of how important it is to step outside and learn from each other, and when that happens, meaningful and lasting changes are made.



Volunteer Joshua Lindo performs the Maori wero, which was traditionally used to distinguish whether a visitor was a friend or foe.



Above: At Pow Wow, a tiny tots category gives youth and children the chance to integrate their cultural heritage into their lives. Pow Wow is a place for youth to come and learn.

Right: A dancer participates in the intertribal dance. Pow Wow honors dancers and their individual varieties of dance; it also serves as a time for bringing together friends and family, celebrating the past, and enriching the future.

Pow Wow

by Julia Woodbury

On March 27–28, the BYU and Provo communities welcomed in the 28th Annual Harold A. Cedartree Memorial Dance Competition (Pow Wow). For two days the WSC Ballroom vibrated and swirled with the sights and sounds of beating drums and dancing feet as Native Americans from across the country gathered to compete in dance and celebrate in spirit.

The 2009 theme, *Honor and Tradition: Continuing a Legacy*, highlighted an important facet of Pow Wow. In addition to being a dance competition, Pow Wow is a continuation of the rich Native American culture—a means of honoring the past and carrying its influence into the future. The nature of Pow Wow invites not only participants and their families but also volunteers and interested campus and community members to come and share the celebration of Native American culture. Pow Wow coordinator and MSS advisor LaVay Talk explained that the theme's purpose was “to capture the significance of perpetuating our own family heritage by sharing our knowledge with others who have the desire to learn.”¹⁸ It is fitting that Harold A. Cedartree, for whom the Pow Wow is named, was a shining example of this type of sharing.

Born in 1919 in Geary, Oklahoma, Cedartree grew up with an appreciation and love for the songs and dances of his Cheyenne-Arapaho heritage. Following his service in World War II, Cedartree encountered a variety of hardships. It was during this dark period, and through deep personal reflection, that Cedartree rediscovered the importance of his own culture and the power it had to uplift and strengthen. He became devoted to the traditional dances and



songs of his culture and, in his later years, dedicated much of his time to passing his knowledge on to the youth.¹⁹

This tradition of sharing continues within the campus community. Pow Wow head lady Eva Bighorse gave of her own time and talents to teach the Navajo Hoop and Iroquois Smoke dances to a small group of students so they would be able to share them at the event. The classes and the dance exhibition at Pow Wow were enriching for both the teacher and the learners. One student, Stephen Freeman, gained a stronger sense of who he was by learning the dances. “My participation at Pow Wow allowed me to reopen the door to my cultural heritage,” he said.²⁰ Bighorse also grew in the process of teaching others about her culture, and she found a deep appreciation for those who came to value the same things she held dear. “To see someone who is completely unfamiliar with Native American culture dedicate time and practice to learning a dance outside of [their culture] . . . has been a humbling experience for me,” she shared.²¹

The mutual benefits of teaching and learning are an integral part of Pow Wow. According to Bighorse, Pow Wow is an opportunity “to enrich the lives of Native students and bring awareness [of a new culture] to non-Natives.”²² Looking toward the future, Freeman added that he desires to show his children and grandchildren, through his participation in Pow Wow, “how important their identity as descendants of the Native Americans is.”²³ Another student, Elle Fuller, emphasized this importance of learning and passing on the Native American culture to the next generation. “If the youth today do not

**“If the youth today
do not invest in
their culture,
then the youth
tomorrow will not
know the legacy.”**

Elle Fuller, BYU Student

invest in their culture,” she said, “then the youth tomorrow will not know the legacy.”²⁴ The 2009 Pow Wow—a time for competing, gathering, remembering, and learning—became one more step in a grand journey of celebrating the past and enriching the future.

From the first flicker of candles at Black History Month, to the final beats of the Native American drum at Pow Wow, the Celebration of Culture Program’s planners, participants, and audiences shared in an expression of culture. Learning from each other as they celebrated a variety of traditions, they came to a better understanding of how each of them adds to the richness of local and global communities.

The unification of Black History Month, Fiesta, Luau, and Pow Wow resulted in a program in which traditions were expressed, learned, and shared through music, dance, and words. During the Celebration of Culture Program, everyone involved had the opportunity to see how their own cultures, along with the cultures of others, contribute to the vibrant fabric of the world.

NOTES

1. Anthony Bates, interview by author, Provo, Utah, March 6, 2009.
2. *Ibid.*
3. Brianon Baker, interview by author, Provo, Utah, February 28, 2009.
4. Cicely Chipman, interview by author, Provo, Utah, February 28, 2009.
5. Anthony Bates, interview by author, Provo, Utah, March 11, 2009.
6. Liz Lambson, e-mail to author, March 9, 2009.
7. Peter M. Johnson (keynote address, Brigham Young University, Provo, Utah, January 19, 2009).
8. Melissa Zenteno, interview by author, digital recording, Provo, Utah, March 26, 2009.
9. Jared Garnica, e-mail to author, May 3, 2009.
10. Grace Giuria, interview by author, digital recording, Provo, Utah, March 26, 2009.
11. See note 8.
12. See note 10.
13. *Ibid.*
14. Liahona Hamblin, telephone conversation with author, April 17, 2009.
15. Loren Begay, e-mail to author, April 25, 2009.
16. *Ibid.*
17. See note 14.
18. LaVay Talk, e-mail to author, February 11, 2009.
19. Shane T. Begay, “Harold A. Cedartree: In Honor of Our Beloved Elder,” *Eagle’s Eye*, May 1998, 13.
20. Stephen Freeman, e-mail to author, April 13, 2009.
21. Eva Bighorse, e-mail to author, April 13, 2009.
22. *Ibid.*
23. See note 20.
24. Elle Fuller, e-mail to author, April 24, 2009.

Unity Through Spirit: BYU’s Living Legends

by Stephanie Gerber

Strong, rhythmic drums keep the beat as dancers wearing vibrant colors step in patterns that have been passed on through centuries. Each dance is a representation of a different culture, and the audience enthusiastically applauds each one. The people who organize Living Legends have been expressing culture as a unifier since 1971. Formally known as the Lamanite Generation, this performing group was originally created to take the gospel of The Church of Jesus Christ of Latter-day Saints to the Native Americans of the Southwest. Today, Living Legends consists of students from Brigham Young University (BYU) who travel throughout the country, as well as around the world, acting as ambassadors for BYU and the Church. Their happiness is felt among the audience, inspiring questions about the performers’ roots. Living Legends performer Nadia Gonzalez, a senior from Tucson, Arizona, described the draw for the audience members: “The three sections we have are Latin American, Native American, and Polynesian, [who] are all descendants of the Book of Mormon [peoples]. Those people are still here on this earth, and we are [they].”¹

After months of practice, this group of BYU students holds performances for the general public during winter semester. They tour various parts of the United States, as well as other countries. In 2009, the group first toured Idaho and Arizona, then Argentina and Paraguay. Janielle Christensen, the artistic director for Living Legends, explained the importance of touring and said that deciding where to tour each year is a well-thought-out process. “Although we are a performing group,”

she explained, “I think we are first and foremost a missionary group for the Church. We do not proselyte . . . but the students, as they bring their spirit and their testimony and their light, can really make a difference for the Church. And so I think the Church is very careful to say, ‘Where do we need to feel that spirit?’”²

The story Living Legends performs is called *Seasons*, which tells the tale of a family traveling through life with the Great Spirit as their leader. The family embodies many cultures from all over the world and represents the commonalities human beings share—seasons of trial and prosperity, pride and war, forgiveness and rebirth—as well as the leaders that direct them through life. This unifying journey, with its resemblance to the story of Lehi’s journey in The Book of Mormon, creates an atmosphere of worldwide cultural celebration for all audience members. Richard Figueroa, also a senior from Tucson, Arizona, and member of Living Legends, points out, “We’re trying to teach the principles of the gospel.”³ For members of Living Legends, there is always an opportunity to share their culture through performing *Seasons*, and their testimony through the joy that comes from performing that story.

NOTES

1. Nadia Gonzalez, interview by author, digital recording, Provo, Utah, March 11, 2009.
2. Janielle Christensen, interview by author, digital recording, Provo, Utah, March 6, 2009.
3. Richard Figueroa, interview by author, digital recording, Provo, Utah, March 11, 2009.



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